

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, MAY 18, 1899.

NEW-SERIES, VOL. 1, No. 26

We regret that we are not able to furnish the proceedings this week of the Woman's work, but our readers may expect a treat next week in this regard. Their work shows advancement over any previous year.

We give the right of way this week to the Convention proceedings. We attended the sessions, and made the report as the matter transpired and did not depend upon second hand reports from secular papers.

Dr. J. P. Green, the new President elect of the S. B. T. Seminary is one of our strongest men in every sense of the word. His unanimous election, under the circumstances, is a prophecy of his great success. He will literally love the brethren into solid unity.

Dr. Kerfoot did the manly thing in not allowing his name to go before the Board of Trustees of the Seminary for the Presidency. He wrote them a noble letter and received a complimentary reply, both of which we have before us, but have not space this week to print them. Our readers may see them later.

Take Time

It is useless to fume or fret or to do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened. The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like, let us like what we can get. It is not riches, it is not poverty, it is human nature that is the trouble. The world is like a looking-glass. Laugh at it and it laughs back; frown and it frowns back. Angry thoughts canker the mind and dispose it to the worst temper in the world—that of mixed malice and revenge. It is while in this temper that most men become criminals.—*Exchange.*

Double Marriage at Leland, Miss.

The quiet little city of Leland was the scene of a brilliant affair on the 10th inst. It was the occasion of the celebration of the marriage rites between two of her fairest daughters and two of her most prominent and promising young business men.

Miss Clementine Turner and Mr. William Klingman, and Miss Idella Long and Mr. Joseph Wood Thompson were the high contracting parties.

Miss Turner is the eldest daughter of Dr. E. F. Turner, a young lady of splendid attainments and of rare personal beauty. Mr. Klingman is a young man of fine presence and manly bearing, an accomplished accountant, occupying first place as bookkeeper in the old reliable firm of McGee, Dean & Co.

Miss Long is the eldest daughter of Dr. J. A. Long, of Stoneville, an accomplished and beautiful brunette. Mr. Thompson is a member of the Leland Mercantile Company, an up-to-date young business man.

The brides are granddaughters of Dr. W. T. Stovall, formerly of Senatobia, Miss.

The marriage took place at the Baptist church at 8 p. m. The decorations were a perfect Eden of palms, evergreens, vines, magnolias and lillies, woven into festoons and arches, and culminating in a pavilion of exquisite loveliness, in which the happy young people stood and under the epigrammatic and impressive ceremony pronounced by the pastor, Rev. W. H. Williams, they assumed the obligations of holy matrimony, making altogether a scene one would rarely forget—the fair young women standing, with blushing and beautiful confidence, beside these worthy young men, to whom they were dedicating their young lives; the subdued strains of music from the organ giving a charm and grace to the solemn ceremony; the presence of parents, grandparents, brothers and sisters and many other relatives and friends all conspired to make one think of Eden or of the marriage at Cana.

There were a number of promi-

nent visitors from other sections of the State, notably, Mr. and Mrs. M. S. Dougherty; Miss Bettie Dougherty and Mr. C. A. Dougherty, of Cold Water, Miss.; Miss Lou Ella Jennings, of Water Valley, Miss.; Dr. Harry Klingman, of Bolton, Miss.; Mr. Edward Klingman and wife, and Judge J. H. Wynn and wife, from Greenville Miss. Dr. Harry Klingman and Mr. William Freeman acted as ushers and won the esteem of the entire assembly by the ease and grace with which they performed their duties.

Miss Lou Ella Jennings presided at the organ and her rendition of the Mendelssohn and Lohengrin marches, together with her singing of one of Beethoven's choice selections with Mrs. B. D. McGee at the organ, fully sustained her already enviable reputation as an artist.

After the ceremony the bridal party repaired to the waiting room of the hotel where they received the congratulations of relatives and friends till the arrival of the south-bound train, at which time, accompanied by Mr. B. O. McGee and wife they left for New Orleans and Biloxi.

Thus ended a charming and joyous occasion. It is the writer's ardent wish that these dear young people may realize their expectations of happiness, and that the impressions and holy impulses that came upon their hearts may linger as a precious memory through life.

V. H. NELSON.

May 13th, 1899.

Another important peace conference has been held. Lieut. Cole conveyed on a tug Senor Lagarda, Aguinaldo's former Minister of Finance, who lives in Manila, and is friendly towards Americans, to an appointed rendezvous in Manila Bay. There they met Gen. Trias, insurgent Minister of War and Governor of Cavite province, and discussed plans for bringing the war to an end. Lieut. Cole and his Lagarda returned to Manila this evening.

It seemed to be on the lips of all that Rev. George W. Truett is the greatest young preacher we have. His goodness forms a very large part of his greatness.

The peace that prevailed at the Southern Baptist Convention was heavenly.

Ourselves and wife had a delightful trip to Louisville, but we have not time or space to speak of it now.

Aguinaldo declares he will continue the war.

"He who fights and runs away,
Will live to fight another day."

The policy of American soldiers in not destroying the property of the Filipinos is rapidly gaining their confidence and esteem. Kindness will win where force will fail.

The Home Mission Board never had so important a field as now. Dr. Tichenor has done a monumental work since his connection with this Board as its Corresponding Secretary, but he evidently needs a more vigorous man with him.

It is now said that Aguinaldo has fled into the province of Nueva Ecija. On April 29 he retreated by carriage from Balingag through San Isidro, and nothing has been heard from him in the two weeks since.

The Pope is disgusted that he is not recognized as the head of a nation in the Hague conference for disarmament. He has neither army nor navy, and yet he wants to be consulted about disarmament. Poor old man, he is childish.

We are glad to introduce to our readers our esteemed young friend, Rev. R. W. Hooker, who goes in a few weeks as our missionary to Mexico. He is a Mississippian, and a young man splendidly endowed by nature grace and culture. Let us all pray for him.

Gen. Gomez seems to be under fire from the obstreperous Cubans on the one hand and some Americans on the other. The former call him a "traitor" and the latter an "agitator" and an enemy to America. But in the midst of it all he goes forward aiding our officials in distributing the \$3,000,000 to the best advantage for both Cubans and Americans.

Teacher's Experience in the Sunday School.

WANNIE ALLEN.

Success never depends upon experience, for one who has had but a limited experience in Sunday School teaching will not be expected to write a lengthy paper. It is an educational principle that "we learn to do by doing." We learn to teach by teaching, but in no place do we pay so dearly for experience as in teaching a Sunday School class. The human soul is our instrument upon which we play. We cannot be too careful in striking the chords.

The poet has said "Let not these unskilled hands attempt to play the harp; those tones, whose living tones are left forever in the strings, better far than heaven's lightning blast the very soul, than knowing, by word or deed send a blight upon the trusting mind of youth." We all understand the prime object of the Sunday School is to instill the truths of Christianity in our pupils so that they may in early youth accept Christ. There is nothing more beautiful than the trust in tender years. But how to so teach is an arduous task. We who have the responsibility of a class know how to sympathize with one another, know how it burdens our hearts to have some of our pupils Sunday after Sunday seemingly indifferent as to whether they find the way of eternal life or not. It is then that our hearts cry out and implore for Divine help.

On the other hand, what rejoicing when we see the dear boys and girls taking a stand for truth, right and Christ, we feel like exclaiming "He who is instrumental in soul winning is indeed wise." We had occasion recently to rejoice with one of our teachers in the conversion of four or five of her Sunday School boys, and never was a scene more impressive and beautiful than to see them buried in the baptismal water.

We know that the end is well the effort. Inattention has been one of the hardest things that I have had to contend with in teaching, but I attribute inattention in my class to their teacher. I find that where we have learned the lesson thoroughly, thereby causing the pupils to drink from a living stream, and not from a stagnant pool, that attention is much more easily secured. That when we have carefully and prayerfully studied the truths to be presented, that the burden of teaching grows lighter. A lack of preparation of the lesson is one cause of inattention.

We have found the teachers' meetings very helpful in studying the lessons. My short experience as Sunday school teacher has been exceedingly pleasant. Having a class of bright little girls, assisted by our active and wide-awake Superintendent, who has shouldered a great many of the burdens of his teachers, we feel that we have many causes for which to be thankful. There are times when we sink in the "slough of despond," when we cannot see the results of our work exactly as we would like, but we must not weary in well-doing, for in due season we shall reap. We must be faithful to the sacred charge entrusted to our care, knowing that "he that is faithful in that which is least is faithful also in much," ever remembering that all work is grand and noble that is done "all, all for the glory of God."

Humiliating Examinations by physicians are avoided by use of Simmons Squaw Vine Wine or Tablets, which cure 99 out of every 100 cases of Female Disorders.

Jottings.

Of the writer it used to be said, years ago: "He's taking notes, and faith he'll print 'em." It was even so then, and it is sometimes so now. Time has wrought many changes—national, political and religious. Beginning with the civil war, our government has been pressing toward imperialism. Indications were plain during the Grant administration. Who knows but that the last election settled the matter?

Politics no longer labors for the good of the many—the "poly"—but shows the "ticks" in its sticking qualities for money. Riches rule and combines increase riches; the wealthy avoid the burdens of taxation, and the influence of money defeats the enforcement of law. Members of the legal profession are found who will defend criminals on plain technicalities, and consider it just. It is thus that the liquor traffic is sustained.

Although the sale or nominal gift of intoxicating liquors is a great means of creating or encouraging crime, there are Christians who advocate or apologize for the open saloon, and who favor the abolishment of capital punishment—especially if the crime is committed "under the influence of liquor." Drunkenness is no excuse—a man has no right to get drunk, and no one has the right to aid him in getting drunk.

Meridian is being "canvassed" by the advocates of open saloon with divers and sundry "petitions." The existence of so-called "blind

tigers is the strongest plea used—ignoring the fact that saloons do not break up the dens of said animals. They only make drinking intoxicants more respectable, and offer the greater temptation to "treating" and intemperate social gatherings.

There is but one hope against these evils, and that is "a pure Christianity." Under such influence the saloons are being suppressed and the liquor traffic restricted. Hence we rejoice to notice the prevalence of protracted meetings in our midst. Eld. J. W. Lee conducted one of great interest at Emmanuel church, and Pastor Johnson one at Fifteenth avenue; while Dr. Venable received a large number of new members, as the result of his two weeks' meeting.

On the fifth Sunday Chairman David, Dr. Hackett and the writer were at Shubuta attending the stated meeting. Elders J. M. Phillips, Richardson and Simerall were also there, and Pastor Rogers, of course. Brother Richardson will report the proceedings. Dr. Hackett and the writer were assigned to the hospitable home of Dr. J. C. Spinks—visiting other friends. It was a most pleasant and profitable meeting.

L. A. DUNCAN.

Meridian, Miss., May 2, 1899.

Slidell.

Editor Baptist:

DEAR BROTHER—This scribe has recently spent a few days in Slidell, La. I have been preaching for Bishop Bowen and his people at that place. We had a good meeting. The people were blessed and some were saved.

Bro. Bowen has been preaching here on 6th Sundays and occasionally in the week, for more than eight years. He began without a church house, church organization, Sunday school, and very nearly without congregation. They now have a fine Sunday school, a neat house of worship—paid for, and a live membership of 30 or more.

It is doubtful whether there is in all our land a brighter or more marked example of the power of the Gospel to elevate and influence the lives of a people than is the town Slidell.

Like all manufacturing and labor centers, the environments are not favorable to spiritual growth and moral development, but the church here is strong spiritually, and there is on every hand the evidences of profound respect for everything sacred. Bro. Bowen has labored here through these

years with the patience and courage which have characterized his useful and faithful life during a period of more than a quarter of a century.

Mr. F. Salmen, who is at the head of the great manufacturing establishment there, though not a Baptist, is the warm friend and supporter of the pastor. Indeed he could not be kinder to him if he were his own brother.

The success of Mr. Salmen in the great enterprise, known as the Salmen Brick & Lumber Co., shows what energy may accomplish when directed by good judgment and controlled by self-denial. He began here fifteen years ago with a brick mill with a capacity of 5,000 a day, moulded by hand. His wife sold goods in a little store which was the only one there. His total investment was \$1,000. The firm which is now managed by himself and brothers, have a brick plant with a capacity of nearly two millions a month, a lumber plant which runs day and night, with a capacity of one hundred thousand feet per day. They employ almost 300 men and pay on an average about \$9,000 per month. Own a large brick store, in which they carry a stock of about \$15,000. Altogether this entire plant represents an investment of about \$400,000.

With Bro. Bowen and his faithful hand to sow the seed and cultivate the field for Christ, let us hope that the Gospel will keep pace with the march of progress in material things. With best wishes I am yours truly,

L. E. HALL.

Suicide by poison is not more censurable than by refusal to cure yourself of Female Troubles with Simmons Squaw Vine Wine or Tablets.

Annual Convention Travelers' Protective Association.

Louisville, Ky., May 16th to 20th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., will sell tickets to Louisville and return, at rate of one first class limited fare for the round trip, on May 15th and 16th, limited for return passage to May 22, 1899. For tickets, time, and full information to agent. May 16.

Japan is a very large buyer of American flour, which is used for her army and navy. It does not give the men scurvy, as the rice meal does.

You cannot accomplish any work or business unless you feel well. If you feel "Used Up—Tired Out," take Dr. M. A. Simmons Liver Medicine.

Meridian News.

The Forty-First Avenue Church has recently called Rev. Mr. McCabe of Ala., to the pastorate. Bro. McCabe is a young man of marked ability and the brethren are expecting great things from his ministry among them. The field is a difficult one, but the outlook is good, and important L. A. Duncan, the Baptist Walking Encyclopedia is a member of this church, and is always ready for every good work.

Rev. G. C. Johnson, pastor of the 15th Avenue Church has just closed a meeting of two weeks, in which he did all the preaching. His people were delighted with his sermons and greatly strengthened in spiritual power and zeal for the work. There were several additions by letter and several baptisms now in sight, make up the results in the way of increase. Johnson is taking hold with a firm grasp and there are many hopeful signs of progress in all lines of church work. He is one of the most spiritually minded preachers in the State. He is free from all sensational methods, discreet, efficient and patient, with a loving heart and full of faith and good works. He has brought great encouragement to the hearts of his people.

Pastor Elliott of the Emmanuel Church, has been assisted recently in a meeting by Bro. Lee of Grenada. All who know Lee, know he preaches salvation by grace with great clearness and force. The meeting was a good one from the first. The saints were fed and built up. The whole community in that end of the city was helped by the meeting. The Emmanuel Church is accused by a laudable purpose and contends earnestly for the faith in profession and practice. Every member is personally looked after, and each does much of the looking himself. It is a matter of regret that Pastor Elliott's work is not all concentrated upon one field.

It is quite necessary that we be sure to obey this injunction, of the Inspired Apostle.

1. Because there is no spiritual development without it.

1. The Holy Spirit's guidance is even more essential in the development of our spiritual bearing, giving tone and color and success, than is the teacher in our common every day schools.

What parent would think of sending their children to school, not only knowing they had a teacher employed, but something of his ability as a teacher?

Let us not be wiser in things pertaining to this life, which I grant, are essential to our temporal well being, but dwindle away into insignificance when compared to spiritual and eternal things.

2. The Holy Spirit was sent in-

Our Central Committee Secretary has been much engaged since entering upon her work. This scribe is of the opinion that our State Board could not do a better thing than to increase its appropriation to this work as a means of distributing a large amount of denominational literature in the form of tracts, seeking not only to reach the Women's Societies, Sunbeams, etc., but all the pastors in the State as well. Many of our pastors do not know where to get what they want, and many of them are scarcely conscious of the need. It would prove a wonderfully potent means of indoctrinating our people. The other denominations are active in this way and reap good results. The Mormons are sowing the State down in many places with their pernicious literature. No one can estimate the influence of a really well written and strong tract.

THE BAPTIST has many readers among our Meridian Baptists. May the number increase. The editor of THE BAPTIST should certainly visit our people and preach in our pulpits and let our people see and know him.

Dr. Hackett, R. A. Venable and daughter and Mrs. W. R. Woods, Secretary of the Central Committee, will attend the S. B. Convention at Louisville. It is restful and helpful in many ways to attend these Baptist Conventions. Would we could have the Convention in Mississippi.

"Grieve Not The Holy Spirit"

Paul is speaking to believers in the Lord. In other words, he means to say, follow the leadings of the Spirit—obey the impressions of the Spirit, made on our inner life.

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to and is in the world for the express purpose of leading the children of God into all truth." So says our Lord in the 16th chapter of John. Let us think; does the Savior mean to say here that we cannot learn the truth without the Spirit's help? Yes. "Without me ye can do nothing." The great, grandest, the most important work of all the earth has been committed to the people of God. "Not by might or by power, but by my Spirit; saith the Lord."

3. If we reject the leadership or "grieve the Holy Spirit," as Paul says, in the work assigned us, there will not only be great ignorance on our part as to the teaching of God's Word, (the spiritual meaning) but there will be a lack of interest and sacrifice on our part, all of which is necessary for the accomplishment of the purpose and end in view. We will not be fitted to properly appreciate the importance of daily circumspect living, holding ourselves in willing readiness to make great sacrifices for the maintenance of the cause at home, but the commission of our Master committed to us, which takes in not only home, but "all the world" will also suffer in our hands. Oh! how we should be careful to honor the Holy Spirit in all of our efforts in the vineyard of Christ. Man may have so far as he is individually concerned everything necessary for self-support, muscle, energy, fertile lands, but the showers are quite essential to a harvest.

In like manner, if Christians attempt to enter God's vineyard for work, and ignore or "grieve the Holy Spirit," they will fail, utterly fail. We should not "grieve the Holy Spirit," for He not only gives success to our work for the good of others, but—

Because he is our only source of deliverance as we come in contact with the temptations of life.

1. Temptations to think and speak wrong.

David says: "Let the words of my mouth and the meditation of my heart be acceptable in Thy heart, O Lord, my strength and my Redeemer."

By a constant recognition on our part of the ever-blessed presence and indwelling of the Spirit, molding our thoughts and controlling our words, can we overcome the temptation to sin in thought and words.

2. We are commanded to grow in grace. We should be imitators of our Lord.

Well, to grow in grace is to be like our Master. To be like our Master is to render willing obedi-

ence to the teaching and leadership of the "Spirit." As we grow in grace we become more like our Lord—better able to appreciate, and appropriate to ourselves by faith all the precious promises found in the Bible to God's people. Oh, for more spirituality in our hearts, in our homes, in our churches and in our country. Then will Zion travel, and sons and daughters will be born unto God. "Create in me a clean heart, O God; and renew within me a right spirit; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee."

W. S. CULPEPPER.

Gloster, Miss., May 5, 1899.

MOZLEY'S LEMON ELIXIR

A PLEASANT LEMON TONIC.

For biliousness, constipation, and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

AT THE CAPITOL.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLRED.

Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

Mrs. S. A. GRESHAM.

Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Southern Baptist Convention.

The fifth-fourth session of the Southern Baptist Convention met in Louisville, Kentucky, at 10 o'clock A. M. May 12th, 1899.

At ten o'clock sharp Judge Jonathan Hays called the Convention to order.

The opening exercises were conducted by Brother H. H. Hickman, of Georgia, who is the only member present who was present at the organization in 1845. Brother Hickman is an old time deacon. He rose, and in a trembling voice said:

"Somebody will please start the song, How firm a foundation." He read the 45th Psalm, "God is our refuge and strength, etc." The opening prayer was led by Dr. W. W. Landrum, of Atlanta. The Secretary, Dr. Lansing Burrows, announced that the Convention would be entitled to 82 messengers of the first class, and 448 of the second class. Total 1,130, of which Mississippi was entitled to 64. There were present 33 of the first class, and 19 associational messengers. Total 52.

At this point President Harrolson announced that nominations for President were in order.

Dr. J. B. Gambrell made a talk such as he only could make, and then he put a nomination Governor W. J. Northern, of Georgia, Dr. A. E. Owen put in nomination Dr. Joshua Leavering who declined. Dr. J. R. Kish put in nomination Governor J. P. Eagle. Brother Eagle withdrew his nomination after making a very telling speech. Brother J. Petty nominated Dr. H. F. Kerfoot. Dr. Kerfoot "positively and emphatically" declined nomination, but moved that the Secretary cast the entire vote of the Convention for Governor W. J. Northern as President. The vote was cast, and the new President was escorted to the chair, where the retiring President introduced the incoming President to the Convention who made a nice speech, and then assumed to discharge the duties of his office.

On motion of Dr. Hatcher, ex-Governor Eagle was unanimously elected Vice President. Dr. McConnell put a nomination Drs. R. C. Buckner, H. Kerfoot, and C. H. Cock as the other Vice Presidents. The members of the Press present were invited to seats.

Drs. Burrows and Gregory were elected Secretaries of the Convention.

The old Auditor and Treasurer were continued.

Dr. Carter Helm Jones delivered

the address of welcome to the Convention.

The address of Dr. Jones was inimitable.

The President called on Lawyer H. S. D. Mallory, of Alabama, to respond to the address of welcome which he did. Adjourned till 3 o'clock P. M. Prayer by Dr. W. D. Powell.

3 o'clock P. M.
Convention met.

Prayer by Dr. R. J. Willingham after singing "Jesus Lover of my soul."

Dr. Marvin made a sensible talk, telling the brethren not to smoke or spit in the audience room. A note of thanks was tendered to Judge Harrolson for his long and faithful services as President of the Convention.

A host of editors and other visiting brethren from every section of the country were invited to the platform, and were introduced to the Convention by the President.

Dr. Willingham then presented the 54th annual report of the Foreign Mission Board, which showed cash received \$109,267.43. Total baptisms, 845. Mississippi gave of this amount \$5,839.91.

The report was referred to the different committees. At the request of Dr. Tichenor Dr. W. W. Landrum read the report of the Home Mission Board. The report was referred to the different committees. Brother Walker Dunson, Treasurer of the Home Mission Board, read his report.

Dr. Frost asked that a committee be appointed to whom his report be referred.

Adjourned. Prayer by Dr. Henry McDonald.

8 o'clock P. M.
The immense congregation met to listen to the Convention sermon by Rev. G. W. Truett, of Dallas, Texas. Dr. F. C. McConnell, of Virginia, read the 4th chapter of Eph. and led in an earnest prayer. Text—Eph. 3:8—"Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ."

The men whom God honors by his service he first makes humble. By precept, our Master made much of the grace of humility. God's foremost instrument in the evangelization and civilization of the world, is the true preacher. Christianity is nothing if it is not dogmatic. It is not the business of God's minister to answer the last fool that came from the mortar in which he was brayed.

Paul was converted for a purpose. The subject matter of the

preacher, of Christ, is Christ himself. Our message is made up of Jesus Christ and him crucified. Is this theme too narrow? Paul says it is "unsearchable." We doubt with untempered mortar when we preach anything else than the blood of Christ as atonement for sin.

Salvation by human merit was to Paul the most abominable doctrine. We repudiate the teaching that Jesus was a good man, but not divine. He is "God manifest in the flesh," or he was an impostor. No philosophy, or sociology, or any other human system can save men. Christ only can save men. This was Spurgeon's theme, whose preaching did more than any other man in this age.

Paul might have been a popular lecturer, and been very popular, but he chose to preach the "unsearchable riches of Christ." Paul struck not popular sins, but he struck men's hearts. Ministers cannot afford to trifle with light matter. We must exalt the name of Christ. Paul was called unto a definite mission. Christianity is fundamentally and essentially missionary. Christ's church is an army to rescue lost men. The church that simply sits down and sings "Hold the fort" will soon have no fort to hold.

The one motive to evangelism is the command of Christ. "Go ye." This is our slogan. To halt is treason to Christ. In death Christ said, "I thirst." He thirsted for souls.

Dr. Willingham led in a most earnest prayer at the close of the sermon.

Dr. E. C. Dargon addressed the Convention in the interest of the Seminary, Student's Fund, and took a collection amounting to \$1,142.73.

Adjourned till 9 A. M. tomorrow. Prayer by H. S. Ford.

MAY 13, '99, 9 o'clock A. M.

President Northern presiding. Dr. L. E. Dawson read the 13th of John. Prayer by Dr. J. G. Lowrey. Song, "Come thou fount of every blessing."

The minutes of the previous day were read by Dr. Burrows.

Dr. J. M. Frost read the 8th annual report of the Sunday-School Board, showed the Board out of debt. Reports for the year, \$67,133.70. Their gifts, \$16,671.26. They have their own plant which cost \$10,000 all paid, and they have a reserve fund of \$19,000, which is invested at interest. They have given away 17,448 Bibles, besides a great number sold. They have sent a great number of copies of

the Scriptures in Spanish to Cuba and Porto Rico. This was by far the best report we have ever had. This is one of the most prosperous departments of our work.

Dr. Burrows read the statistical report, which was spread upon the minutes, also the report of the Treasurer, which was ordered printed.

Dr. G. B. Eager from the Special Committee appointed a year ago on the relation of the organic relation of the Seminary to the Southern Baptist Convention, made a report. The report recommended that no change be made in the present relations.

Dr. J. B. Hawthorn read a minority report. On a divided vote the minority report was lost by 360 to 250. The majority report was then adopted.

Rev. J. L. Jordan read the report on Pagan Fields. It reported a larger number of baptisms than ever before. Africa, 37 baptisms; China, 437 baptisms; 13 baptisms in Japan.

Dr. J. W. Carter read the report on Papal Fields.

Song—All hail the power of Jesus name, and Dr. C. S. Blackwell led in prayer. Rev. R. W. Morehead spoke on the subject of Foreign Missions.

Rev. W. P. Green, from Mexico, spoke on the same.

A telegram from Brother J. G. Chastine was read by the Secretary, asking for a missionary to be sent to Rev. Robert W. Hooker; the new missionary to Mexico was introduced and made a most touching talk. He will not be forgotten. He said he believed he was happier today than ever before. The whole assembly was moved to tears.

Also Brother J. C. Owen, who goes to China, spoke to the Convention. He repeated the statement of Brother Hooker. It was his happiest day. He is a young man of deep piety and fine ability. More promising young men than Hooker and Owen could hardly be found.

E. A. Nelson, of Brazil, made a talk on the Mission field of the Amazon valley. He is doing a great work. He said Brazil is as big as the United States, and as immense in resources. He is distributing Bibles and doing wonders. The Convention was overwhelmed by the speech of this brother.

Rev. Peyton Stevens, a returned missionary from China, spoke. He said, while he was here, his heart was in China. He spoke of Dr. Hartwell, at Tong Chow, China. This is the field to which young Owen goes. Chinese are just

"folks." They are honest. They do not eat rats, but they eat dogs. But they are sinners and are willing and anxious to hear the gospel. He says the future is bright before us. At the request of Dr. Willingham, the subject was permitted to lie over till night.

Adjourned. Prayer by Dr. A. E. Owen.

3 o'clock P. M.

Met for business. Prayer by Brother Broson. Dr. Kerfoot in the chair. Brother J. M. Wilmer read a report on Baltimore Mission Literature, telling what they are doing. This publication department is not owned or controlled by the Southern Baptist Convention, but it is an association of a few Baptist men and women who undertake to furnish tracts and leaflets at absolute cost, so as to help on the Mission work.

Dr. W. R. L. Smith read a report on the work of the Sunday-School Board, and followed with a brief speech on the work. This Board has given to Foreign Missions during the eight years of its existence \$20,000, and to tracts \$24,000, besides various gifts. A number of brethren made commendatory talks. A spontaneous vote of thanks was extended to Dr. Frost and his Board for their faithful and efficient service. Adjourned till 8 P. M.

DR. WHITSITT'S RESIGNATION ACCEPTED.

After due deliberation the Board of Trustees of the Theological Seminary accepted the resignation of Dr. W. H. Whitsitt, as President of and Professor in the Seminary. In this case the expected happened. It is just what we predicted in last week's issue. No man had a right to say that Dr. Whitsitt did not offer his resignation upon his own motion and in good faith. Now let peace reign in Warsaw.

YOUNG PEOPLE'S MEETING.

B. Y. P. U. A. of the Southern Baptist Convention met at 10 A. M. May 11, 1899. Prayer by Dr. Sizemore, Rev. L. A. Dawson presiding. An address on the importance of the Young People's work was delivered by Dr. C. C. Chivers of Chicago. He is General Secretary of the International B. Y. P. U. A. He is well up in his work, and is a delightful speaker.

No man on this continent is doing so much for this branch of our work as he. Whenever he speaks everybody listens. Adjourned till 3:30 P. M.

3:30 P. M.

The B. Y. P. U. Union met, Rev. L. O. Dawson in the chair. After

singing and praying proceeded to the election of officers.

Rev. L. O. Dawson was re-elected President by acclamation enthusiastically. Also Brother W. W. Gains was unanimously chosen Secretary. Two Vice Presidents were chosen, R. H. Coleman, and M. B. Adams.

The enrollment committee reported present 165.

Denominational strength and denominational weakness, was discarded by Rev. A. J. Harris, of Texas. He said, "To know the Bible is the source of denominational strength." Our weakness consists in our not knowing the Bible. The want of our young people is to know the Bible. I have never known a man who honestly read the Bible who did not believe in it.

He advocated loyalty to Baptist principles but he thought Sectarianism is to be abominated. He is a very earnest speaker.

Dr. R. J. Willingham spoke a few words on the importance of young men and young women being consecrated to God. Let us before God say, "Here am I, use me." Men should, and may be great leaders for God while young. Washington was a great leader when twenty-three years old. Napoleon was a mighty leader when he was twenty-four years old.

Young men ought not to wait because you may feel unfit, but trusting in God say, "Lord, what can I do?"

Dr. Chivers spoke a few minutes on the Christian Culture Course, as a help to the knowledge of the Bible and the history of our own people. In our conquest Missionary course, we furnish the fuel to feed the fire of missionary zeal. This course is intended to give a bird's eye view of all our missions in all places.

8 o'clock P. M.

President presiding. The exercises were opened by prayer by Dr. George Cooper, of Virginia.

The Executive Committee made their report, which was encouraging. It showed about 2,500 local organizations. The officers are performing their work gratuitously.

Interesting addresses were delivered by Drs. Ramsey, Eager, and Blackwell.

The next meeting will be held next year at the place, and the day before, the meeting of the Southern Baptist Convention.

Particular attention was called to the fact that the International B. Y. P. U. A. meets at Richmond, Virginia, in July next.

SATURDAY, 8 P. M.

Convention met in mass meeting in the interest of Foreign Missions. Sang "Blest be the tie that binds." Prayer by Rev. J. D. Chapman.

Hon. Joshua Leavering made a partial report on the Seminary and a committee of one from each state entitled to representation in the Seminary, was appointed to nominate three from each state having vacancies on the Board of Trustees of the Seminary, for each vacancy, that one of the three may be adopted by the Trustees.

Dr. McGaha spoke to the report he offered on Pagan Fields. He said our government is ahead of the churches in preaching the gospel to the world. The booming of Dewey's cannon was preaching around the world. It was the voice of religious liberty. We need enthusiasm in Foreign Missions. Progress is needed in the plans of carrying the work of Foreign Missions.

Dr. J. W. Carter next spoke. Somebody called out, "louder!" when he began to speak and Dr. Carter replied, "still!" He emphasized the importance of preaching the gospel in Papal fields. Roman Catholicism depends largely upon political power, but in the old country its hold upon political power has been broken. Pshaw! you would as well try to paint a cyclone as to report J. W. Carter. He almost envies the young brethren he could not have been born later. Sang "Stand up for Jesus."

A telegram was read from Bro. J. W. Lowe, one of our missionaries now on the Pacific enroute for China, asking the prayers of the Convention for his safe voyage to his field of labor.

Gov. J. P. Eagle, presiding, called on Dr. J. B. Gambrell to lead this prayer, which he did.

Rev. J. D. Jordan spoke on this subject. He is an "expansionist," and this expansion is a "peace commission."

The missionary is an ambassador. He goes out to represent God. A motion was made to amend the report by striking out an advance of ten per cent., and insert instead twenty-five per cent. Dr. Gambrell pressed the amendment in a strong speech. Dr. Owen said fifty cents per member would give us \$700,000 per year. Dr. Willingham said if Southern Baptists would do without one meal a day, and give that to missions, we could send fifty new missionaries.

A woman gave \$500 to send a young man to China.

The vote on the amendment was taken by rising. It was unanimous. Brother E. N. Walne, our missionary to Japan, made a burning and melting speech that could not be reported.

Miss McMann, Mrs. T. J. League, and Mrs. Walne, missionaries, were introduced to the Convention.

Such a meeting we have never witnessed.

The Committee on the Finances of the Board read their report. All the reports on the Foreign Mission subject were adopted. Our people will doubtless take a new departure in the work of Foreign Missions.

The Secretary of the Board of Trustees of the Seminary made his report which was adopted.

Adjourned till Monday, 9:30 A. M. Prayer by Dr. W. D. Powell.

SUNDAY.

This was a high day. The various pulpits of the Protestant congregations were filled by preachers of the convention.

It was our good fortune to hear Dr. W. D. Powell make a Sunday school talk at Dr. Eaton's church on Our Mission Work in Cuba.

At 11 o'clock we listened to Dr. J. P. Green, the new President-elect of the S. B. T. Seminary. His text was from Matt. 12:20. "A bruised reed he will not break, and the smoking flax he will not quench." His theme was "The tenderness of Jesus."

Christ is held up to us in these pictures. He will not break the bruised reed, but somehow mend it. He will not pass by the smoking flax and have it to go out, but will somehow fan it into flame.

We are all bruised reeds; if not, then Jesus has nothing to do with us. "He came to seek and to save that which was lost." We are smoking flax. There is no light in us, but our lives emit a nauseating odor. Christ will make our lives to shine with the effulgence of His grace. If we are to strengthen and support others, it will be because God has bound us up as broken reeds. If we are to enlighten others in darkness, it will be because God makes our lives to shine. He did not believe there were fifteen persons present who had ever made any real sacrifice for Christ and the good of others.

Christ is tender in his work, though intensively active. Business men have office hours, and will meet you only at that time. Christ has no business hours. He is always in His office and the door is open, come when you may. If you think you are to come to

(Continued on page 8)

Baptist Directory.

STATE CONVENTION.

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L. F. Rawater, Vice-President, Sardis.

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Capt. J. W. Buck, vice-President of the Sunday-School Board for Mississippi, Jackson, Mississippi.

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PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and will sell for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.50 in advance.

J. BAILEY, Bus. Man.

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SUFFERERS CANNOT
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Dr. Wesson's Views on Lord's Supper.

I have read with pleasure and profit Bro. Wesson's articles on the above subject. I regretted the light manner in which some replied to him. He is to be praised for the equanimity he has displayed. I have believed, as he teaches, for years, at least thirty years, and have sometimes preached it from the pulpit, but I have found brethren wedded to their "customs" in this and some other things, not well founded on Divine law or good reasons, that one is discouraged sometimes for attempting reformation.

There is no doubt that a too frequent practice of any memorial, makes it common place and stale.

I will not refer to his arguments which are forceful, scriptural and plain; but to some side thoughts on the subject. A hundred years ago it was common amongst Baptists to celebrate the supper but once a year. I am now nearly fourscore and have preached fifty years and therefore can claim to remember sixty years ago quite clearly. Our "Primitive" brethren, I believe, hold to it yet and therein may claim somewhat of primitiveness in holding to the custom.

It appears quite clearly from Ecclesiastical History that in the early centuries of Christianity, large houses or temples were built, with pools in rock near the center, of sufficient capacity for immersion, in the center of population, like one of our Associations, to which the catechumens, or young converts, were brought from the surrounding churches, after having been well taught in the elementary principles of the plan of salvation, for baptism. It was a sort of annual meeting continuing for many days, not very dissimilar from the Feast of the Passover, or, if you please, a Baptist Association. This was before the corruption of doctrines and practices under Constantine. Remnants of those old baptismal houses or temples still exist and to them our controversialists sometimes refer, to prove the primitive mode of baptism. The Lord's Supper was observed after the baptism, not only to the young converts but all present. When salvation was too closely allied to baptism afterwards, this custom was greatly changed.

To return to a century ago. Alexander Campbell instituted his so-called reformation, which rent the Baptist people in Virginia and Kentucky, and amongst his efforts to return to what he termed "first things" he construed the "breaking

of bread from house to house" to mean the supper, and therefore established the weekly observance of the supper, as they do now, I believe, or at least as often as they meet.

In the split of our people on the mission question, our missionary party began to give way on this question, and have the quarterly or semi-annual observance, as now.

Brother Wesson is right on the subject of breaking of bread. It is believed to have been what is called the "Agapara," or love feast, that has caused a good deal of criticism.

My article is long enough. I may write on some "first things" in a future article.

I seldom feel strong enough to write, and am thankful I could bear testimony to Brother Wesson's article, and believe that good will come of it if brethren will consider it prayerfully.

J. T. FREEMAN.

C. R. Donald, Pachuta, Miss., writes; I recommend Dr. M. A. Simmons' Liver, Medicine to all sufferers from Bad Breath, Tired Feelings, Night Sweats, Back Ache, and all Malarial Disorders. My wife and I used Zeilin's, with no such good results.

The Gloster Meeting.

Editor Baptist:

It seems now to be the duty of some one to report a good meeting and such is my intention in this.

The Sunday-school Convention of Mississippi Association, held with Gallilee, the first Baptist church of Gloster, on last Sabbath, was a glowing success. We believe that much good was accomplished, not only in the cause of Sunday-schools but directly in the cause of our Master. The Spirit animating us was one purely of love, and the ends aimed at, sincerely the up-building of our Redeemer's cause.

A better set of essays were never given to the public mind, which bore pointedly upon so many departments of our Sunday-school and Christian endeavor.

The appointed addresses were effulgencies of true philomatheans, devoted to purposes of God's glory. The recitations were simply grand.

It is said that when the finger of woman points it is to that bourne of achievement which can be attained only by the pure and noble. Such were the effects of recitations by Misses Icy Wilkinson and Gertrude Toler, who held spell bound the immense audience with death like stillness.

The hospitality of our church was as it always has been, sumptuous and satisfactory, genial and

full of love for every good work.

The sermons preached were special adaptations, fitting and fully in season, and were given to minds in the right spirit to receive them; hence selection and relish of the food were both complete. Suffice it to say, brethren Baily, Schelling and Lowe were these gospel cranks.

In the discussion our BAPTIST was not forgotten. We have appreciated it since its beginning and fully believe it is in capable hands, consequently many bright hopes cluster around it.

God bless every effort in the cause.

JUD BOLLS.

Simmon's Squaw Vine Wine or Tablets soften, relax and expand muscles involved, Decreasing Labor Pains and Shortening Labor.

A Good Meeting.

Steens Creek, Miss.,
May 8, '99.

Dear Baptist:

I have just returned from a meeting at Perkenston, on the Gulf and Ship Island R. R., with Pastor Holcombe. He is preaching to this church one day in the week each month, and all fifth Sundays. The Lord was with us in his saving power. Thirty-six members were added to the church, twenty by baptism.

We found quite a number of Baptists with letters in their trunks, and more with their membership at their old home churches, and were almost a complete loss to the Lord's cause.

I learned that there were thirty-two stations between Hattiesburg and Gulf Port, and quite a little town at each of them. The church at Perkenston has a good house of worship, and I learned that it is the only one on the entire line.

I met our Missionary, Brother Bynum. He was just up from a spell of sickness and was very feeble, and had more work than a half dozen well men could do. There ought to be a dozen churches organized on this line, inside of twelve months. And it could be done if a number of our best men would go to these towns and preach the Gospel for eight or ten days.

There are enough Baptists at each town to start a church if they could be induced to move their memberships from the old home church. I am sure that more than half the men of families are not members of any church. They are good people, many are very intelligent, and could be reached with the Gospel. We are sleeping on our rights by neglecting to take this field. We could, and ought to

take it inside of the next six months.

I am going to lay this matter personally before the Board the first opportunity. I expect to go at my own charge to hold meetings on this Road, and I expect other Pastors to do the same. And if Perkenston is a sample of what the other towns are, if you go at your own charge, I am sure you will not have to return thus, for the little church of twenty-six members at the beginning of the meeting gave me \$35. Much of which was contributed by men who were not members of any church. I shall not soon forget them.

J. R. JOHNSTON.

Notice, School Trustees.

If you desire the services of an active young teacher for high school work, and the services of his sister, who, in addition to being a successful teacher, is an excellent musician, you might do well to address me.

These people are pronounced successes, hightoned, and of true culture and refinement. They now hold good positions, but desire work together for the future. They do not fear hard work, but will not consider "dead" or split up locations. They will give the best references as to necessary qualifications.

WILSON H. P. SMITH.
Grenada, Miss.

m 18 4t

In the ancient cathedral of Lubbeck, in Germany, there is an old slab with the following inscription:

"Thus speaketh Christ our Lord to us:

Ye call me Master, and obey me not.

Ye call me Light, and see me not.

Ye call me Way, and walk me not.

Ye call me Life, and desire me not.

Ye call me Wise, and follow me not.

Ye call me Fair, and love me not.

Ye call me Rich, and ask me not.

Ye call me Eternal, and seek me not.

Ye call me Gracious, and trust me not.

Ye call me noble, and serve me not.

Ye call me Mighty, and honor me not.

Ye call me Just, and fear me not.

If I condemn you, blame me not.

It is Christ's grave that renders blessed the house of mourning; and so much is this thought for our soul's health, that in order to with-

draw us from the stir and business of this world, God has appointed the continual return of night, wherein we may be as in the grave; in darkness, stillness, and solitude. For night is nothing else but the due and necessary preparation for the morning, and that morning is the great Morning of the Resurrection and the coming of Christ. Let us throughout the night of this world be buried with Christ, and watching for his return.—Isaac Williams.

What To Lean On.

The past is a poor support to lean on. Some lean on the good name of their ancestors, some on their own record at school or college, and others, again, on a feat which they once accomplished. In judging an unknown man, it is an advantage to know something of what he has done. But a man's own estimate of himself must be placed upon what he can do now.—S. S. Times.

There are some things which are perplexing—for instance, what to do with some spiritually dead church members. They will neither consent to a resurrection unto life nor to a decent burial.—Baptist Standard.

A Teacher.

Of nine years' experience desires position as principal in a good school. Competent, good instructor, good disciplinarian. Endorsed by every school board he has served. Address "B. C." care of THE BAPTIST, Jackson, Miss.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL.

Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,

Ass't Chief Police.

Feb. 25-12m.

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Steel Alloy Church and School Bells. Send for Catalogue. The B. & B. CO., Hattiesburg, Miss.

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I have Seventy Thousand Acres of Land for sale, not to speculators, but to Industrious Farmers who want Homes in a Healthy Country, where

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Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

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Obituary notices of 100 words inserted free; all over that amount will be charged one cent per word.

Persons sending in obituaries, must either send the cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Announcements.

Owing to the fact that the quarantine last fall prevented the meeting of some Associations, and to the further fact that several met during the quarantine, when it was impossible for representatives of THE BAPTIST to be present, we failed to get a good deal of money which otherwise would have come into our hands. We are now in need of money, and trust that those who have not sent in their subscriptions, will do so at once. Will not the pastors help by calling the attention of their congregations to this matter? We have decided to make the following propositions:

1. Any one not a subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received till January 1, 1900.
2. If any one indebted to us, will count four cents per week, from the time to which the paper is paid, as shown by the figures on the margin, till the time you send us the money, and to this amount add one dollar, we will credit you till January 1, 1900.

(Continued from page 5)

Christ through any ordinance or service, then you do not understand Him at all. But just as I am without one plea, but that the Savior died for me. Some men do us a favor so kindly that they make us feel that they are greatly obliged to us for the privilege of being permitted to render the favor. Christ treats us thus. He longs to bind up shattered reeds and make smoking lamp-wicks burn. He never fails in a case he undertakes. If He did, I would have no hope of being saved.

This sermon was soul-inspiring, and closed amid sobs by the great congregation.

At 3 p. m. Dr. J. B. Gambrell spoke at the Missionary meeting after his usual style. He thought that whoever reads his Bible and prays earnestly will surely be a Missionary. We have never seen the mission spirit so manifestly strong among our people as it is now. May it be like the leaven in the meal till all our people are moved by it. Our Lord shall surely have "the heathen for his inheritance and the uttermost parts of the earth for his possession."

At 8 p. m. we heard Dr. B. H. Carroll, at Fourth and Walnut street church. Seating space began to be taken an hour before preaching time. The congregation was overflowed long before time to begin preaching. To relieve the strain, Dr. Eaton announced that Dr. McConnell would preach in the hall below. We do not know how many went, but we know women stood in the aisles for more than an hour to listen to the great Texas preacher. He read from Isa., 8; read Job, 23, also 9. He thought Job to be the oldest book in the Bible.

He thought it was written by Moses before he wrote the Pentateuch. He developed from the Scriptures he read three subjects: 1st, Revelation; 2nd, Incarnation; 3d, Mediation. Job was a good man and conscious of his integrity. He had a happy family and great wealth. At an unexpected hour his property and his children were all taken away. His friends thought that his affliction was punitive—that he had done some great wrong for which he was being punished. He came to feel that God was his "adversary." So he said, "O that mine adversary had written a book." He felt like he wanted a book in which could be found God's law, so he could know when he was violating it. He wanted the Lord to furnish him a bill of the indictment so he would know what the charges

against him were. Job wanted a Bible.

This desire meets a response in every heart. We want a revelation. Scientists say we need no Bible, we only need science. But when science undertakes to deal with destiny it becomes unscientific. The "world by wisdom knows not God." Then they call for "necromancers"—fortune-tellers. Men want to know something of the unseen, and so they fall an easy prey to sooth-sayers and ledger-demons. But no man "by searching can find out God." But the heart says, "bring me the book." We want it just as God gives it, without a shadow upon it. It is "a lamp to our feet and a light to our path."

2d. Incarnation. "O that I knew where I might find him." We long for a personal manifestation of God. In Christ dwelt "all the fullness of the Godhead bodily." Jesus said to Phillip, "He that hath seen me hath seen the Father also." He is the "Desire of All Nations." Our cravings are met in "the Man Christ Jesus." The work of the home Mission Board was resumed. Dr. J. K. Pace read the report on our work among negroes. It recommended holding Preachers Institutes among them, also the importance of furnishing them with good books. They need to have the mission spirit cultivated among them. Bro. Pace spoke to the report. He loves Home Missions. His church had increased its contribution to this work in the last two years one hundred and fifty per cent. He thinks we owe much to the negroes. He told about their "holiness craze," and general superstition. They have some noble men in their ministry. We need their services in our Institutes for negroes.

THIRD MEDIATION.

We need a "Daiseman," about whom Job talked. One who can put his left hand in our hand, and with his right hand reach up to the throne of God. Such a "Daiseman" we have in Jesus Christ. We learn of this Mediator in the Bible. Nature teaches us there is a hell, but we must look to the Book for a knowledge of heaven. We want the Book as God gave it, not in bits, and by priests and experts. We want all the Bible. Let no man blot out one of its stars. Go ye scientists, falsely so called, ye necromancers stand back. "Bring me the Book. What book? There is but one book—the Bible. It tells of 'the blood of Christ that cleanses from all sin.' It shows that all afflictions are not punitive. 'Ye have heard of the suffering Job, and have seen the end of the Lord.' Good men suffer for an example to others. I see, I see. It is all in the Book."

MONDAY.

Met in special prayer for half an hour, Dr. J. W. Hawthorn leading just before entering into business.

The minutes of previous sessions read by Dr. Burrows.

Hon. Joshua Leavering offered a resolution which was adopted, appointing Hon. Robert C. Davis of Baltimore, to represent the S. B. Convention to visit the Czar of

Russia in the interest of the persecuted Standists, our brethren of that country.

Dr. Burnard gave notice that he would offer a resolution at next meeting of the Convention to amend the Constitution relative to religious education.

Messengers were sent to the Northern Anniversaries. Drs. J. B. Gambrell and B. H. Carroll were appointed. Sang, "Praise God from whom all blessings flow." Special prayer by Bro. Elliott.

The venerable Dr. Ford told of the Convention of 1857. Bro. S. P. Forgy said, "I thank God that though the workers are passing away the work still goes on."

Dr. F. H. Kerfoot from the Committee on "Campaign of Education," read his report to which he spoke enthusiastically. Before putting the vote the President asked Dr. W. W. Landrum to lead in prayer for the divine guidance in their vote on this report. The vote to adopt was unanimous.

The work of the home Mission Board was resumed. Dr. J. K. Pace read the report on our work among negroes. It recommended holding Preachers Institutes among them, also the importance of furnishing them with good books. They need to have the mission spirit cultivated among them. Bro. Pace spoke to the report. He loves Home Missions. His church had increased its contribution to this work in the last two years one hundred and fifty per cent. He thinks we owe much to the negroes. He told about their "holiness craze," and general superstition. They have some noble men in their ministry. We need their services in our Institutes for negroes.

He thinks our mission work in Africa will never succeed till we send out hosts of negro missionaries to that country.

Rev. A. W. Bealer spoke to the report. He thinks we are under obligations to give them the gospel of Christ.

Dr. W. A. Whittle spoke on "How we can discharge our obligation to the negroes." It is to cooperate with them. He thinks they are bad enough, but not worse than we would have been under similar circumstances.

Dr. J. R. Farish spoke. He had preached to the negroes for thirty years. Negroes love to read our books and tracts. We ought to give them our literature.

Report was adopted. The report on Mountain Regions was read by Rev. A. A. Marshall and he spoke of that region. The

great need of this field is not theology, but of Christian schools. He described the people as ignorant in the extreme.

Adjourned till 2 o'clock p. m.

Prayer by Dr. W. H. Whitsett. 3 p. m. Met for business.

Sung "All hail the power of Jesus' name." Also, "Come thou fount of every blessing."

Prayer by Dr. R. Vandeventer.

The report on Mountain Missions was resumed and Rev. J. A. Burns spoke to the report. He said they are loyal to their notions of right, but these notions are often wrong. They are tired of mobs, but it is hard for them to break away from their lawlessness and feudalism. But they have heard in the home of the bloody strife from childhood. This is the way they are trained. All the mountain preachers are evangelists. Almost every community has a church, and almost all of them have more members than they ought to have.

They need to have men visit the preachers and members, and teach them the importance of missions. These people need Christian schools to educate them out of their feudalism. He told about organizing a Baptist school in Clay county, Kentucky. They enrolled 160 students during the session. The report was adopted.

A collection was taken up for this school, amounting to \$367, as the Burning Springs Baptist school. Governor Eager made the report on time and place of next meeting, recommending Hot Springs, Arkansas, as the place, and Dr. J. J. Taylor, of Alabama, to preach the Convention sermon, with Dr. A. J. Barton as alternate.

Dr. George B. Eager read the report on Cuba. The report recites the fact that Cuba, from a religious standpoint, is free. It recommends that we push our mission work in that promising field. Report adopted.

The Treasurer's report was adopted.

Rev. J. W. Black spoke on the Oklahoma Baptist Convention and our Frontier Missions.

Adjourned. Prayer by Brother Shelton.

Met at 8 p. m. Prayer by Dr. G. B. Eager.

Rev. Lynch spoke on "The South as a Home Mission Field."

The work of the H. M. Board was strongly emphasized in the great closing mass meeting.

After some routine work this great Convention adjourned to meet in Hot Springs, Ark., next year, with Dr. J. J. Taylor, of Alabama, to preach the Convention

sermon, and Dr. A. J. Barton, of Richmond, Va., alternate.

Thus closed one of the best Conventions we have ever held.

How Often Should We Observe The Lord's Supper.

(ANSWER TO BRO. ANDING).

E. L. WESSON.

One against several makes that one write too frequent, but this question is one of importance, because it is the point of Baptist weakness, and a thorough clearing up just here would make us a much stronger and more consistent people.

Brother A's first point was not the point I made. My point was not to follow the example of the Jews, but to follow the rule which God himself established for memorials, and which was sanctioned by Jesus, our Savior, by his instituting The Supper while celebrating an annual memorial which God commanded, without saying one word about change of time. Keep that in mind.

The second point fails in not considering the twofold purpose of the Passover. It has as much reference to Christ as the Supper has. It pointed forward, and the Supper points backward. It was for literal Israel. The Supper is for spiritual Israel.—Gal. 6:16, Phil. 3:8. Both the Passover and the atonement offering were as spiritual in their signification as the Supper can possibly be, and it does seem that Old Israel under the law would have needed to have been often reminded of the coming Christ than we of today, who live in the special dispensation of the Holy Spirit. He is to remind us of Christ. He is to teach us. Why then, is it necessary for us to so often observe a memorial rite when their God, and ours, commanded them to observe such rite but once a year? But it is said they were a nation. Is it not written, "Ye are a chosen generation, a royal priesthood, a holy nation?" etc.—1 Peter, 2:9. Memorials naturally come once a year. When one has just died, memorial services are often held daily for a while—as for Spurgeon—but afterward they drop into their natural place. Isn't that a fact?

The third point—the High Priest and Christ was not well considered, surely. The high priest with the blood, annually typified that the blood of Christ was to be shed once for all. He came, he died, and with his own blood he entered into the holy place, ever to appear in the presence of God for us. We now commemorate that blood. Was not Christ the mediator before he came just as much as he is now? The difference as I see it is that he was surely for us before he came, pledged to suffer at the appointed time, and now he has suffered for us, and is again at the right hand of God, etc. Why, then, should we commemorate his blood so often, when God commanded that they typify it once a year? It seems that if difference is made, the type should have been oftener than the memorial, for then even Christ himself did not have his actual shed blood to present, but now with "His own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

We know his blood was shed, and really, it would seem, need no reminder; while they had to be taught that his blood would be shed, yet God himself limited them to once a year. They had their daily offerings, but the special types were annual.

The fourth point is the result of a misunderstanding. I nowhere intimate that the Lord's Supper comes in the place of the Passover. The Passover in its typical sense was fulfilled in Christ's death, but in its memorial sense it is still a sacred rite which all Jews should keep, and which many do observe now, as best they can.

Neither does baptism take the place of circumcision. The Jews still observe that rite too, but here is a fact for study. Circumcision, for the natural seed, was only administered once, and baptism, for the spiritual seed is only to be administered once. The Passover, the other rite for the natural seed, was to be observed once a year. The Lord's Supper, the other ordinance for the spiritual seed, should be observed how often? We show the death of Christ, his burial and resurrection, by baptizing. Why administer it only once to a person as they did and do circumcision? There is no connection between them. God gave two special ordinances to Abraham's seed after the flesh, and Christ gave only two ordinances to the spiritual seed.

Circumcision marked the natural seed, and those who wanted to be long to the Jewish nation, and secured to them all the rights of citizenship according to the laws of the nation. Baptism designates the spiritual seed—at least, those who profess to be—and secures to them all the rights of citizenship in the kingdom of God on earth according to the laws of Christ. Babies were to be circumcised because of blood and natural birth they belonged to the Jewish race

—the natural seed. Believers only are to be baptized because by faith we become children of God and of the spiritual seed of Abraham. Gal., 3:7, 26. To baptize a person before he is born of God through faith, is as absurd as it would have been to have circumcised a child before its natural birth. Yet these two ordinances are administered only once. Why follow God's rule—as to times—in the designating, or declarative, rite, and break His rule in the memorial rite? Please answer.

The fifth point is answered in this week's paper. God never has given to His people a rule without leading full directions concerning it, and only a little study will remove all ground for quibbling questions. Read Numbers 9:1-15 2 Chronicles 20:2-15.

No one hates observing set days more than I. I can't even think it right to observe National Thanksgiving Day, but no need of caviling about the day for God himself has spoken. God established the rule for memorials. Christ sanctioned the Father's rule, and all the evils which have crept into the Supper are the result of having broken that rule. We don't need a rite to remind us of our Savior, nor to help us commune with him. We keep the ordinances because Jesus commanded it to be kept in remembrance of him. If it, like baptism, is a test, and if we love him we will strive to keep his words. If there is any benefit derived from observing it, it comes from obeying his command, and not from anything in, or under, or about the elements, and to pervert it is to rob ourselves even of that benefit. May God help us to understand and obey his word.

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The Seminary President

Dr. J. P. Green, President of William Jewell College, St. Joseph, Mo., was unanimously elected President of and Professor in the Southern Baptist Theological Seminary to succeed Dr. W. H. Whitsett, resigned. Dr. Green has not yet signified his acceptance of the position tendered him but it is understood he will do so soon. He is a sweet-spirited, Christly man, and has the esteem of all parties, and he will doubtless cement the bonds of brotherhood more firmly than ever before.

Dr. Kerfoot declined to let his name be used as a candidate for the vacancy caused by Dr. Whitsett's resignation. He is a strong friend of and staunch supporter of Dr. Green, and will cooperate heartily in building of the Seminary. Let us all thank God and take courage.

Temperance.

We often heard it said by whiskey men that "if you will let whiskey alone, it will let you alone." As an illustration of the falsehood of this statement, we give the following actual occurrence at Knoxville, Tennessee.

"James Millet, a local contractor, shot and perhaps fatally wounded Felix Conner, a bartender, at an early hour this morning. Millet was drunk and Conner took him home. After Conner left the gate Millet fired twice at him. One ball took effect under the left shoulder blade, ranging toward the heart. When Millet's mother heard the news of her son's assault, she sank dead into her bed."

It seems incredible, until we seriously think about it, that the drink bill of the United Kingdom for last year, according to Dr. Dawson Burns, reached the almost fabulous sum of over 154,000,000 pounds. This is a most serious thing from an economic and moral point of view, for after all this vast amount does not represent the whole loss to the country. There are the wicked lives of men and women by thousands, who but for this monstrous evil might have attained honorable positions in society, and helped to promote holiness and truth. The influence, too, of these wasted lives on others can never be estimated.

Answer These Four Questions

BY ANNA CARTER.

Very early one evening I retired to rest, and had a beautiful dream in which I saw the liquor traffic crushed out of existence. It was in this way:

I saw printed in bold type at the beginning of the first column of every newspaper in the world, certain statements and questions. They were printed week after week and in that way they were planted in the mind of all intelligent persons, whether they meant them to be or not, and thus a mental vote was taken without regard to age or sex. This continued until the electrical power of concentrated thought became so intense that no one could own a saloon.

The impression has deepened that God gave me this dream for a purpose, and that you are the one that can make the ideal a reality. For this purpose I submit it for your consideration, praying that you may be guided by divine wisdom. This is what I saw, standing

at the head of the first column of every newspaper in the world:

"The saloon is the product of Satan's thought, expressed in human action at the ballot box."

"It can only live by the destruction of human beings."

"It will go by Christian thought expressed at the ballot box."

"When, will depend upon the individual answers to the following questions:

"1. Do I want a saloon to destroy me or any of mine?"

"2. Do I want it to destroy any one else?"

"3. Will I consent by silence, thought, word or ballot to the continuance of the saloon?"

"4. If I consent by silence, thought, word or ballot to the continuance of the saloon, what assurance have I, that I, or some of mine will not be among its victims?"—Selected.

"Where Is Thy Brother?"

SARAH D. LA PETRA.

To the ever open doors of our beneficent Hope and Help Mission, braving the bleak wind and weather, there came, one afternoon, a woman, scantily clad, without shawl or wrap of any kind, carrying on one arm a half-dressed baby and on the other some half-made portions of ladies' dresses. She had narrowly escaped the brutal treatment of her husband, who, crazed and infuriated by drink, had threatened her life. The tenderness of the mother was indicated by the look on her face, as she handed to us her child, and her worthiness and thrift, by the manner in which she held on to the goods intrusted to her care, by which she might earn the means to keep herself and child from starvation. I cannot forget the trustful, cheery face of that baby, as we gave him his bath, clothed him in soft, warm garments, and gave him the food, which he took with such relish and satisfaction. Poor, helpless child! Poor heart-broken mother! Robbed of love and home and happiness by the accursed drink!

The man was appropriately sent to the Government Asylum for the Insane—an institution which continuously shelters, at public expense, sixteen hundred or more patients—probably none of whom are more pitiful than those sent there through strong drink. And who is responsible? Can you say, "Not I?" Oh, Christian voter, sitting in your cushioned pew, so far removed from temptation and the ballot-box, in your devotions, do you feel that the drink curse can

never touch you nor yours? If it be true, as the Scriptures declare, that "He that biddeth him god speed is partaker of his evil deeds" and if God is infinite in justice, will He not call to strict account the man who voluntarily makes the saloon as legal as the preaching of the blessed Gospel in his own church?

"Oh, Cain, where is thy brother?" His blood crieth up from the ground unto thee! And the pitiful appeal of outraged womanhood and children, yea, and even worse than widowhood, comes up daily before the throne of vengeance. God pity us, and grand to this great nation a Christian Citizenship which will, at the ballot-box, make unlawful this gigantic crime of crimes.

A Letter from Texas.

Last Sunday, being a fifth Sunday, our country and town pastors were largely engaged in what we call a "fifth Sunday meeting." They meet Friday and continue over Sunday, and the time is spent very pleasantly and profitably in the discussion of doctrines of the Bible, including missions and education. In Collin county we met at Rock Hill, a country town where we have a young and small church, which by the aid of our Association Building Commission has recently built a pretty little house of worship. It was dedicated last Sunday, Pastor E. E. King, of McKinney, preaching an appropriate sermon, and Elder Levi Dunn, the senior pastor of the Association, offering the dedicatory prayer. With a special address the keys were presented to the deacons and the house was, in the name of Christ the head of the church, and in behalf of the Baptist Brotherhood, declared dedicated to the service of Almighty God.

Texas increased her contributions to missions during the year that has just closed, and our heroic Secretary, Dr. J. B. Gambrill, goes up to the Southern Baptist Convention with a happy heart. Four of the pastors of this county, with a number of laymen, will attend this Convention, the pastors' expenses being paid by the churches and one by the Association.

The pastor at McKinney made the literary address at the closing of the school at Princeton on the 5th, and is invited to do a similar service at two other school and to preach the commencement sermon of Hawthorne College and the missionary sermon at Baylor College commencement.

Plano is still grieving over the

loss of Brother McComb; and, though she has had quite a number of offers for an ecclesiastical union, she has not yet made a match. Doc Pegues, who lived for a time at Clinton, our enthusiastic and efficient Sunday school layman, will supply for them Sunday, the 7th, in the interest of our State Sunday school work; and, in the absence of the pastor, he is to conduct a special children's service on the evening of the 14th, in McKinney.

Brethren Sid Williams and J. A. Brown are to begin a meeting at McKinney on the 21st, and we hereby ask the prayers of our friends in Mississippi for the meeting.

The Lord has greatly blessed brother Williams of late in his work in Kentucky. In two meetings in Louisville two hundred and twenty were received, and in the third meeting, now at Owensboro, with Fred Hall, on the third day twelve had joined. He writes, "The prospects are bright for a good meeting here."

Pastor Merrill is happy in his work at Sulphur springs, having recently completed the payments on their beautiful \$16,000.00 house of worship.

The church at Mexia, under the pastoral care of W. C. Friley has recently enjoyed a gracious revival. Dr. Lampkin, of Houston, assisted in the good work.

G. B. Rogers and wife have been sadly afflicted of late in the sudden death of their oldest son, a bright boy of some fourteen summers.

I am not yet old enough to be reminiscent, but the coming of the merry May time always brings back to me some sweet memories of Mississippi. When a boy of eighteen, just thirty years ago this week, I preached my first sermon. It was at McNeil's school house four miles west of Raymond, the place of my maturity. My subject was "Christ, the good shepherd." I still have the manuscript which I did not finish writing till one o'clock the morning before preaching. The house was crowded, and the Lord helped me to preach, as he has since whenever I have spoken in his name. I recall a number whose sympathetic faces and kind words cheered me on that my first effort to tell of the wondrous Shepherd and bishop of our souls, and I hope to meet them in his upper fold some sweet day by and by.

E. E. KING.

McKinney, Texas.

Some Mission Collections.

Four months have passed in the effort to get a pastor at Macon, and with the call that was made on

April 23, there was given \$80 to Missions, an earnest I hope of what this church will do when under the leadership of Brother Grace, they give themselves more aggressively to the building up of the cause at home and abroad.

The news from Steens Creek, of which your printer made me write so bunglingly, continues to show that the church and pastor of this Jordanic tribe are still alive to the cause of the Gospel elsewhere, and here is their offering of \$39.50.

Hazlehurst keeps a fine pace at \$100.85 for Home Missions, and elects her own delegate to the S. B. Convention.

Vicksburg is lengthening her cords, under Sproles at the first church, which sends \$80 to Foreign Missions, with the hope of more liberal things yet in the days to come; while Calvary, where Pugh is in the pulpit, sends \$29.70.

Jackson, as if to show what may be and by he expected, when a little breathing spell has been enjoyed after the expenses of furnishing the beautiful auditorium, sends \$88 to Home Missions. So provokingly near \$100, the wonder is they didn't make it that.

Hickman says he has had a hard pull on his field to get the \$35, but the berries were not ripe, and when the returns from them and the tomatoes, a little later have made smiling faces at Durant, it will not be half so hard a pull to double that for State Missions.

Everybody thought that Lowrey could get more money for any one thing than any body else; but they have got another man at Holly Springs this year, and he sends just the aforesaid Lowrey did, but those of us who know what a missionary Brother Ross is, are not surprised.

Hollandale, where that magnificent contribution was made last fall for State Missions, renews her effort in behalf of Foreign Missions and State Missions, and sends \$58.

Some one said that what is needed to arouse greater interest in Foreign Missions is the appearance of a great missionary. There is one other and better condition, as is shown in the collection at Winona on Friday night of the protracted meeting, when in the midst of revival influence, the people not only made a handsome free will offering to pay the visiting brother, but laid down \$36.50 for Foreign Missions.

Blue Mountain never speaks on any subject that is for the well being of humanity and the glory of Christ in any doubtful strain, and here in one check is her utterance on Home Missions and Foreign

Missions, the largest that has ever come at one time from any church in our sisterhood of churches, \$218.80. May this tribe increase!

Thirty-five miles away from the whistle of the locomotive, hard by an ever flowing fountain, fit illustration of the "well of water springing up into everlasting life," nestles the good old church of Hébron, where Drummonds preaches and some of the salt of the earth may be found, from whom year by year comes Mission answers to the Macedonian cry. This year it is \$65.00 for Home Missions and Foreign Missions, with a like amount later in store for State Missions.

This letter from Oxford says, "We have put off our collections until after the Convention, when, as pastor Bacon says, you will hear from us," but along with this message, as if it were an appetizer, is a check for \$57. As College Agent Lewis said to the hotel waiter after he had eaten the contents of several small dishes, "I like your samples right well, now bring on my dinner."

Away out in the country, east of Coffeeville, is Air Mt., a mission point, where Noffsinger breaks the bread of life, and the saints are responsive in good works, as witness \$36.25 for State Missions.

Thus the good work goes on in town and country, over hills and dales, God's people "lifting up their eyes and looking on the fields and doing something to gather in the harvest." Soon to us the glad song, harvest home, and the angel reaper will gather us in with the blood-washed throng. Amen and amen.

A. V. ROWE.

Pimples, Boils, and other Humors appear when the blood gets impure. The best remedy is Dr. M. A. Simmons Liver Medicine.

National Baptist Societies' Anniversaries.

San Francisco, Cal., May 26th to 30th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to San Francisco, Cal., and return at rate of one lowest first class fare for the round trip, on May 14th, 15th, 16th and 17th, going, limit May 25th, final return limit July 15th, 1899.

For rates, tickets, time and full information apply to any ticket agent, Mobile and Ohio Railroad. E. E. POSEY, G. P. A., Mobile, Ala.

Obituaries.

Little Jewel Demey.

Infant daughter of T. C. and E. V. Biggs on the morning of May 8, 1899, was taken from this world to the home where Jesus dwells.

This sparkling "Jewel," this glittering diamond now shines and glitters in an atmosphere where jewels never tarnish. In that sunny land, the grim monster, death, doth not go about slaking his thirst upon the inhabitants thereof. No, little Jewel will know no more pain forever.

Dear, sorrowing parents, let me say to you:

"Grieve not with hopes as sorrow, Jesus has felt your pain, He did thy lamb but borrow, He'll give her back again."

"Rest for the little sleeper, Joy for the ransomed soul, Peace for the lonely, weeper, Eak though the waters roll."

May sovereign grace sustain the hearts lacerated by this dispensation of Providence. J. L. LOW.

Utica, Miss., May 9, '99.

Bearing-Down Pains indicate Displacement of Womb. Curable quickly by using Simmons Squaw Vine Wine or Tablets.

United Society of Christian Endeavor, Annual Convention.

Detroit, Mich., July 5th to 10th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to Detroit, Mich. and return at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, July 3d to 6th inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st inclusive, by deposit of tickets with joint agent and payment of fee of 50 cents at the time of deposit. For rates, tickets, time and full information apply to any ticket agent of the Mobile & Ohio R. R.

E. E. POSEY, G. P. A., Mobile, Ala.

July 5

If "Out of Soris", Cross and Peevish, take Dr. M. A. Simmons Liver Medicine. Cheerfulness will return and life acquires new zest.

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828 Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

Health, Strength and Nerve Force follow the use of Dr. M. A. Simmons Liver Medicine, which insures good Digestion and Assimilation.

We Recommend

TO OUR PATRONS, THE FIRM OF

PATTON & WHITE,

OF JACKSON, MISS.,



FOR FIRST-CLASS

PIANOS AND ORGANS...

Or in fact anything usually kept in a FIRST-CLASS MUSIC HOUSE. They are the

Largest Dealers in the State.

and handle all the LEADING MAKES. Those contemplating the purchase of musical instruments will do well to open negotiations with them either personally or by letter. In either case we GUARANTEE prompt and FAIR DEALING. Their place of business is at

318 East Capital Street,

JACKSON, MISS.

When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

WHEN TRAVELING

MAKE NO MISTAKE

BUT SEE THAT YOUR TICKET READS VIA

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NEW ORLEANS, MOBILE, JACKSON, ALABAMA & JACKSON, MISS.
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SOLID VESTIBULED TRAINS, FAST TIME, CLOSE CONNECTIONS, THROUGH SLEEPERS.

For full information, call on your nearest Queen & Crescent Ticket Agent, or address R. J. ANDERSON, A. G. P. A., New Orleans, La.

GEO. H. SMITH, G. P. A., New Orleans, La.

Velvet Beans

The Greatest Fertilizer and Stock food plant for the South yet known. Full description free. Package, 10c; Quart, 30c, postpaid; Peck, 60c; Bushel \$2.00 l. o. b., Ocala, Address, J. B. SUTTON, Seedman, Ocala, Fla.

A Roman Catholic On Infant Baptism.

For some time past a correspondence has been carried on in the Belfast Evening Telegraph on the subject of baptism. From Presbyterians, Methodists, and Roman Catholics, strange to relate, all concur in maintaining Believer's Immersion in theory. One Catholic friend is logical and honest, and he certainly gives all those Protestant communities that follow Rome in the matter of infant baptism a rep.

RITUALISTIC PRACTICES.

"Sir, Under the above heading I read last night's Telegraph a letter by 'Elder,' which reminded me of a letter written by one signing himself 'True Protestant' in your issue of the 9th. 'True Protestant' refers to the Catholic Church as being responsible for 'infant sprinkling.' Allow me to inform both 'True Protestant' and 'Elder' that the Catholic Church never denied it. It was certainly invented by the Catholic church by virtue of the powers invested in the Head of the church, by our Holy Father the Pope. The Holy Catholic Church has never taught what Protestants preach (because untrue) that infant sprinkling is supported by the Holy Scriptures. I do not say that all Protestants are guilty of this, as I understand there are certain sects who practice the 'Immersion of Believers.' These are supported by Scripture, and carry out the teaching of the New Testament on this subject to the very letter, but they deny the right of the Holy Catholic Church to alter sacrament to suit circumstances. In this they are logically consistent. But the larger sects of Protestantism in this country are inconsistent in ascribing to Scripture what they receive from the Mother Church. Why should there be such a hue and cry against 'Ritualism' in the Church of Ireland by so-called Protestants, while they cultivate infant sprinkling? The very thing they denounce? To be candid, as a Catholic, I have no hesitation in saying, if we give up infant sprinkling it would cut away from our Church the very foundation of what Orangetown and others describe as 'Ritualism.' Yet Orangetown, Presbyterians and others are bold enough to defend that which they received from us, and for which they have no Scriptural authority. Why should Mr. Peoples be denounced and written against by men who support and teach for doctrines of Scripture

the traditions of men? Perhaps they are coming to believe with us in the infallibility of the church and its head, the Pope, and therefore still retain that which belongs to us only, viz: infant sprinkling. This one link still connects Protestants to the Mother Church; hence the yearning desire of the Pope to have the bonds still existing strengthened so that his rebellious children may return to his protection and care. Had our Church not been referred to I would not have troubled you at this time. Our priests will not condescend to reply to your correspondent's productions.

Yours, etc.,

A CATHOLIC.

"Belfast, Jan. 18, 1899."

—The Irish Baptist Magazine for April, 1899.—*Journal and Messenger.*

The Free Scholarship In Female Colleges.

Just now patrons are trying to place their girls in college. The mails are stuffed with catalogues, circulars, letters, and confidential propositions, while the trains labor under the weight of presidential canvassers, educational tourists, literary travelers and classical tramps. In trying to find a place for a daughter, many inducements are offered. I propose to make plain some of these confidential propositions. Among them is the captivating, deluding offer of a scholarship.

Here is a sample: A college in another State sends out a special—seemingly typewritten—circular, in which the president says he offers four scholarships to Georgia, and having heard of your daughter as a bright young lady, he offers her one of them. Truly this is a special and distinguishing grace, and is a species of flattery that is very winning. I have seen such special offers and I have written back to the president for particulars and learned that the scholarship was worth \$150 and that is the nominal sum it would cost me. Upon further investigation I found out that he had offered at least eleven scholarships, instead of four, to persons in Georgia, I heard of that many; how many more I do not know. Upon further investigation I found out that, while his catalogue rate was \$200, \$150 was all that he asked of any patron in any State, scholarship or no scholarship. Such deception is unworthy an institution of learning. It is to be hoped that such duplicity is not taught with other ethical classics to the students. Beware of a man from another state

who offers you a free scholarship. Generally it is a fraud.

But here is another: A confidential, type written letter offering a scholarship to you, because you are a minister of the gospel—and if you happen to be over-age or too young to have a daughter, then you may place the scholarship upon some member of your church or some girl of your acquaintance. A minister has just told me that he thought it a very liberal offer and, being unmarried and handsome and looking out to future alliance, was about to place his best girl there immediately. But he thought it best to write and get particulars and he learned that he would be expected to pay \$150 for the free scholarship, and upon inquiry he found out that any girl would be taken at the same price. It is true that the figures in the catalogue called for \$200, but that was put there for three reasons, first, to make it appear that a high price is a proof of high grade, second, that when he made the uniform deduction of \$50 the patron might have the pleasure of thinking he was getting for \$150 what others were paying \$200 for; and third, that he might donate free scholarships upon special friends without any cost or loss to the college. After examining several of these offers, I offer this advice without cost.—

Beware of the college that offers you a free scholarship, and before you send, write and find out what a free scholarship will cost.—*The Christian Index.*

Such fraud as the above ought to be exposed, and we are sure that *The Christian Index* would have made no such publication without grounds.

Fortunately for Mississippi, we have all the schools in our own State that our boys and girls need, and we hope they will not be caught by such frauds from other States as the above article exposes.

Prayer.

Prayer is communion with our Heavenly Father. It is the Christian's safest refuge, and the sinner's only hope. The only channel through which the ungodly can approach the Throne of Grace. Prayer is the one source of power to resist temptation.

In prayer, the human spirit has a sweet and blessed intercourse with the divine spirit.

In bringing this lost world to a knowledge of Christ, we need to pray unceasingly to God, and when we pray, "Thy kingdom come," we must realize that without God's help we can do nothing. The

Master is as able and willing to help His people as ever.

"If ye shall ask anything in my name I will do it."—John 7:9, and again, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:13.

Let us then in private devotion, at the family altar, and in our meetings, plead earnestly with God for His help, His guidance, and His blessing, on the work he has entrusted to us.

There can be no growth in the grace of purity without prayer—heartfelt, wrestling prayer.

There can be no true development in soul life, and no effective service for Christ, except in diligent cultivation of the habit of prayer.

The people who are developing in moral beauty, and spiritual power, pray as habitually as they eat, drink, and sleep.

"Prayer is the Christian's vital breath, The Christian's native air, His watchword at the gate of death, He enters heaven with a prayer."

The hour of prayer is a time when we can "cast on Him our every care."

When we receive spiritual strength to "run more patiently the race that is set before us."

It is a time when we can converse with Him whom we know will "lend a listening ear" to all we say.

He has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

There is no way we can reach Him, save through the medium of prayer.

What a privilege and honor it is that we can thus come to our Heavenly Father for help in the time of trouble and perplexity, when we do not know the way.

What great peace and comfort we receive for our supplication.

In prayer the broken-hearted find a balm for their wounds, and a joy that can be derived from no other source.

Let us thank God that He has granted us the blessed privilege of prayer.

Let us commit ourselves to God, and ask the Divine Spirit to lead us into ways of usefulness, that ere the night darkens, we may have brought some souls to Christ, and to His name shall be glory forever.

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest."—Matt. 9:38.

"Shall we say, 'Thy will be done,' And on our own errands run? Vain, and evil the design, We pursue apart from thine."

Teach us how to live this prayer, Reverently Thy plans to share, More than echoes of Thy voice, Make us partners in Thy choice.

Let our deeds be syllable, Of the prayer our spirit swells, In us Thy design fulfil, By us work Thy gracious will."

BIRDIE L. SANDERS

College Tidings.

We are informed over the telephone that Dr. Lowrey had a good day in Meridian, and received over one hundred dollars for the College. He now likes nine hundred dollars of the amount asked for. Why cannot several of our strong churches make up half this amount and why cannot forty-five individuals send ten dollars, at once and make up the remainder?

What is to be done ought to be done in the next thirty days, and the future depends much upon the report made at the next Convention. Many have helped nobly, if the rest would do their part the deficit would be more than cancelled.

Rank Imposes Obligation.

BY ST. CLAIR LAWRENCE.

Your neighbor's weak, but you are strong, What then, what then? To you the braver deeds belong, Be men, be men! You have gifts, but he has none, Light is yours, he has no sun; If you with noble grace would live, 'Tis yours to help, 'tis yours to give, That he with barren life and hand, Poor, giftless, lightless, yet may stand, 'Tis law divine, the Christly code. By love inspired— Of him on whom much is bestowed, Much is required; The tuneful tongue was made to sing, The stately oak, its mast to bring, The towering stream, the wheel to move, The tempered steel, its strength to prove, The eagle dares to meet the storm, And fears no hurt, nor suffers harm. Blue Mountain, Miss.

Rev. J. P. Williams, of Monticello, Mississippi, and Miss Frankie Tatum, of Clinton, were united in marriage yesterday evening, at the home of the bride's mother.

Brother Williams is one of our strongest young preachers, and Miss Frankie is a highly cultured, noble, Christian girl.

We wish the happy couple the good things of this life and of that which is to come.

The custom receipts of Cuba for the first quarter of the present year amount to \$3,275,000.

Here is the money all back, which we paid the Cuban soldiers, and \$275,000 left to pay expenses.

Peace prevails in Manila, and the streets are no longer cleared after night fall.

SUNDAY SCHOOLS.

Lesson for May 28, 1899

BY W. F. YARBOROUGH.

CHRIST BEFORE PILATE.—John xviii. 20-30. Motto Text: "I find no fault in him." John. xix. 4.

In the Roman as in the Jewish trial there were three stages—first, before Pilate, then before Herod and finally before Pilate when sentence is pronounced. John gives us the first stage and the beginning of the third in this chapter. He goes into a number of details in the trial before Pilate unnoticed by the other evangelists.

JESUS ARRAIGNED.

The Governor's Praetorium into which they led Jesus that early morning hour was Pilate's hall of judgment and very likely his place of residence when in Jerusalem. This house being the abode of Gentiles did not have the heaven removed from it and so, according to Jewish law, was ceremonially unclean. To pursue unto the death an innocent victim while scrupulously avoiding ceremonial defilements is a splendid example of straining out a gnat and swallowing a camel. The allusion to eating the passover is not only to the special paschal meal but to the entire passover season. When Pilate asks what accusation they bring against this man they at once attempt to make the impression on his mind that all he has to do is to ratify their sentence, without inquiry into the merits of the case and seem surprised when he hesitates to do so. There is something remarkable in his hesitation when we come to think of his unscrupulous character and his usual method of procedure. Why should he who usually deals so recklessly with human life strive so sedulously from beginning to end to save this prisoner? When the Jewish officials assume that he will ratify their sentence he suggests that they take him and deal with him according to their own law. They immediately inform him that the death penalty is what they are after, and acknowledge their inability to execute it. John adds that all this was, "that the Word of Jesus might be fulfilled signifying by what death he should die." That is to say, their method of procedure was according to the divine counsels and would result in the fulfillment of the divine purpose with reference to the manner of his death since the Romans would crucify him.

PILATE PERPLEXED.

When the Roman governor asked for the accusation against the prisoner his accusers were ready. Their charge and conviction of blasphemy would weigh nothing with a heathen ruler. To they make against the prisoner, according to Luke, three charges, "perverting our nation, and forbidding to give tribute to Cæsar, and saying that himself is Christ a king." Any one of these charges was grave enough to make before a Roman governor. Pilate seems to begin on the last charge for he takes him inside the Praetorium and questions him very closely as to whether he is king of the Jews. In Pilate's question there is a suggestion of surprise that one in so pitiable a condition should for a moment claim to be king. The answer of Jesus must depend upon Pilate's standpoint in asking the question.

From the Roman standpoint he is no king, but from the Jewish or Messianic standpoint he is king. Pilate seems to see through it all and to realize that if he was a real foe to the Roman government the Jews, the inveterate enemies of this government would never have delivered him up. His question, "What hast thou done?" points to something in the background not revealed to him, which he conceives to be the real course of the prosecution. Jesus intimates as much when he answers, "My kingdom is not of this world." His spiritual kingdom and his mission to witness to the truth is too far removed from Pilate's domain for him to take much interest in it. He seems to consider it visionary and vague, yet at the same time he determines with increasing purpose to release his prisoner. There is one difficulty—he dreads to incur the displeasure of the Jews lest they make complaint against him at Rome and have him removed, a thing which actually occurred six years later.

What a pitiable picture of an official trying to deal out justice and yet so hampered by a bad record that he is afraid to do right lest his record should be used by his enemies against him. Broad us recounts not less than eleven vain attempts made by Pilate to relieve himself from the embarrassing situation. One of his principal efforts was a scheme by which he attempted to appeal to the prejudice of the populace and thus over-ride the desire of the accusers. In this he was foiled for we find,

BARRABAS PREFERRED.

Herod's failure to convict him

threw the responsibility back on Pilate. He thinks of his custom of liberating a prisoner at the occasion of the passover feast, the choice of the people being the guide. Surely when he suggests a choice between Barrabbas and this innocent man the multitude will prefer Jesus. But not so. The multitude that shouted "All hail!" a few days before are ready to cry "crucify him!" today. When every expedient has been resorted to and all have failed, a brave man will do right regardless of consequences, but Pilate was a moral coward and delivered Jesus over to be crucified.

Ever since that awful day moral cowardice and preference for evil rather than good have gone hand in hand against Christ.

Receipts of Convention Board, March and April.

FOREIGN MISSIONS.—New Zion Cr. A. \$2.55, Chester Cr. A. 2.55, Bear Creek A. 5.60, French Camps A. 14.10, H. S. Archer and wife, \$10, Liberty 1.50, Brier Hill \$1, Cherry Creek \$39, Walnut Grove \$11, Fellowship 12.75, A. Sister 50c, Columbus 53.25, Columbus A. M. S. 2.50, Hepzibah \$1, Lexington \$15, Rock Bluff 7.15, Mt. Pleasant \$20, Palestine 12.50, Rodney \$7, Jerusalem \$3, Greenville 59.55, Greenville W. M. S. \$10, Greenville S. S. 9.31, Homewood 2.40, Rock Hill 1.65, Macedonia 3.70, Tupelo 14.86, Tupelo W. M. S. 4.06, J. R. Gregory 20.28, Moaks Creek 4.85, Lena S. S. \$1, Good Hope 5.02, Starkville 72.50, Starkville W. M. S. 2.50, Bethany L. A. \$4, Byhalia \$10, Perkinson 5.50, Carthage 6.40, Chestnut Grove 6.30, Beulah \$3, Mt. Carmel 3.45, Ebenezer 6.05, Kosciusko 50.05, Union R. A. 1.50, Long Cr W. M. S. 3.25, Canton \$10, Meridian 15th Ave. W. M. S., 1.25, Spring Hill \$2, White Oak 9.80, Liberty 9.35, Gloster 17.50, Gloster W. M. S. 2.50, Miss Mamie Trawick 10c, Miss Margaret Trawick 10c, Miss Rosa Bell Trawick 10c, Miss Lena Trawick 5c, Miss Ruth Chapman 10c, Cross Roads 3.95, Indian Springs 3.95, Magnolia 67.50, Magnolia W. M. S. \$10, Mt. Carmel 9.40, Port Gibson 6.25, Rolling Fork 1.75, Oak Ridge \$4, Lula 12.88, Jerusalem 5.15, Yakanyohana 3.50, Bluff Spring 1.30, Mt. Paran \$11, Sharon 12.50, Raymond \$10, New Hope 3.30, Ebenezer \$3, C. W. Barnett \$1, Mt. Farrar 50c, Crystal Springs 60.50, Verona 19.65, Crawford 7.45, Duck Hill \$16, Duck Hill W. M. S. 7.10, Leaf River 14.15, Mrs. M. E. Borders \$10, Mrs. M. M. Sanders \$2, Tuscola \$2, Salem \$10, New

(Continued on page 16.)

HOME READING.

After While—A Dunce.

ST. CLAIR LAWRENCE.

His father waits an errand done,
He answers, "by and by,"
But delegates the task to shun,
Without a reason why.

His father says "go feed the stock,"
"I will," says After While,
But a while forgets the flock,
And wanders off a mile.

His father says, "be prompt and get
The lesson to recite,"
But After While begins to fret,
And puts it off till night.

Lo, After While, who fails to do,
What should be done at once,
Is not content—is never true,
But waxes and dies a dunce.

Blue Mountain, Miss.

An Old-Fashioned Boy.

His father and mother were old-fashioned people. They lived in an old-fashioned house, in an old-fashioned country village. Old-fashioned vines climbed the piazzas and the garden was lovely with old-fashioned flowers.

The boy was an old-fashioned little fellow, strong and hearty—very solemn at times and very jolly at others. He liked to be tossed in the old-fashioned way some fathers have, and the sweetest of all lullabies to his ears were the old-fashioned ones his mother sang. His father and mother had been given old Bible names, and they chose for their boy the good, straightward, honest one of John.

Old-fashioned virtues flourished in this happy household. Industry was one of them, and the beloved homestead was free from debt. Old-fashioned love and courtesy glorified life. But when Baby John was yet very small, his father was injured in a railway accident, and died from its effects. Then the hard times came. The mother managed very well, and contrived to support her boy and herself. But she was poor. When Johnny grew old enough to go to school, he appealed a great deal in his father's made-over suits. They were made very neatly, but they did look a little old-fashioned, to be sure. For that reason his playmates called him "The Old-fashioned Boy." They meant nothing by it—oh no! They were simply thoughtless. Johnny was not disturbed by such a trifle.

Johnny was old-fashioned in his manners, too. That was natural,

for his mother, who tried to bring him up well in this respect, was a little prim in hers. He was old-fashioned in his principles as well. He stood fast by his code of boyish honor, worked hard, in school and out, looked always as immaculate as a pink, indulged in no boyish vices, but was withal a mighty power on the playground.

When Johnny was thirteen years old, he was accounted to have learned about all the district school could teach. It was now time for him to receive his share of responsibility, and go to work. Among the people to whom he had it in mind to apply, was a gentleman by the name of Brown, a neighbor of theirs, and an old schoolmate of his father.

Mr. Brown was sitting at his desk, looking gloomily into the street. The rain was coming down in torrents, the sidewalks were deserted, altogether the outlook was not promising for custom. It really made no difference whether customers came in or not—Mr. Brown was independently rich; but he didn't choose to look at the matter in that light. Something had gone wrong, the world seemed awry. In to the heart of the shadow Johnny Howard entered like a gleam of sunshine. So, at least, it would have seemed to any one less obdurate than Mr. Brown in his most obdurate moods. For a moment even he felt disposed to give way to the thrill of mingled humor and pathos that stirred his heart. The quaint little figure in his father's made-over clothes, so thoroughly threadbare now, the stiff little bow, the sunshiny, timid smile, and the honest look in those blue eyes, so like his father's.

"Mr. Brown," said Johnny, hopefully, "I am looking for a place. I have been wondering whether you do not want an office boy?" Johnny stood awkwardly holding his dripping umbrella, and wondering just what he ought to do with it. Now, as has been said, Mr. Brown was decidedly out of sorts. The boy's speech, therefore, did not affect him favorably; but, of course, he could not be cross to Johnny Howard. So he replied: "Well, really, my boy, I have no such need at present. I have decided to be my own office boy a little longer."

The bright look faded suddenly from Johnny's face and a lamp rose in his throat. It was his first experience at fortune-hunting, poor boy! and it had been a bitter one. A succession of calls, carefully planned and methodically carried out, had led to but one refusal after

another. He turned away abruptly, but civilly.

"Good morning, Mr. Brown," he said, and stepped out into the rain. Mr. Brown had not reckoned on so abrupt a departure. It brought back his good nature with a shock and set the currents of remorse struggling within him.

"Dear, old-fashioned little fellow," he said; "just like his father to a T! To think he came through such a storm, only to be disappointed at last! And—I do need a boy!"

He thought the matter over well and took an early train for home.

When Johnny had left Mr. Brown, he felt very much like bursting into tears. But, after all, he was too old-fashioned to give way to such nonsense in the street. He thought of his mother's disappointment. He must put on a brave face. So it was with a firm step, albeit a very sore heart, that he walked through the gate that afternoon.

His mother looked up hopefully from her work.

"Well, my boy?" she said, inquiringly.

Now was Johnny's chance to show his mettle. He told his story cheerfully, laughed at the mishaps, related the funny incidents, gave matters the most hopeful twist he could, and ended by saying: "Never you mind, mother, I'll make my name yet, as sure as my name is Johnny Howard."

But Mrs. Howard was heart-broken. It was all very well to scrape and struggle and look forward to the day when her boy should grow up to be a help to her; but that that boy, the apple of her eye, who was to take the world by storm, could not even find employment! The room seemed to swim before her.

But Johnny rose to the occasion. "There, there, mother!" he said; "just lie down on that lounge and take a good rest, while I eat my dinner, to show you I have a good appetite yet." And he kept his word. Then it was, "Here goes on your big apron, and if all those fellows saw me now, they'd have something to laugh at, sure." And Johnny set to washing dishes. When they were all washed and put into a big pan, that pan was brought into the sitting room, where mother was, forsooth. Bars of a merry tune were whistled, interspersed with bits of jolly conversation. The invalid was fain to smile, and prepared to renew her interest in life.

"Johnny," she said, at last, "do you think your old-fashioned clothes could have had anything to do with it?"

So it chanced that when Mr. Brown passed the window he was attracted by the sound of whistling, and, pausing, he saw a manly lad with a big apron on, flourishing a dish-towel, crying in a burst of enthusiasm: "Mother, you see if I don't make them respect me yet, every one of them!"

Mr. Brown rushed around to the door and through it unbidden, in his eagerness to make himself heard. "Yes, my dear boy, you have begun to do it already," he said. "I'm an old-fashioned man myself, and you're just the sort of boy I need in my office. What's more, I'm going to see to it that you have an old-fashioned education."

And there was the sound of old-fashioned music and revelry in the old-fashioned home that night—*Mary R. Dieffendorf, in Christian Work.*

Married.

On the evening of the third day of May, 1899, at the home of the bride's father, Mr. John Curry, three miles northeast of Eupora, Mississippi, Dr. J. M. Mathis, of Merigold, Mississippi, and Miss Mary Curry, the writer officiating. May their married life be replete with joy and pleasure, and no cloud rise to mar the radiant bliss of the present.

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"The details of the new agreement between Great Britain and Russia are said to be as follows: The British government undertakes not to press railway and other concessions in the North, and Russia agrees to the British demand that not part of the great Yangtze basin shall be alienated, and that British commercial interests are to be supreme in the great Yangtze region. The object of the agreement is to put an end to the strife for railway concessions, but it seems that Russia is decidedly the gainer by the treaty. It virtually gives her a free hand in all Northern China, which she will annex as rapidly as she can provide for its management. Free from British interference in China she will also be enabled to send more force into Persia, and gradually absorb that country to the Indian Ocean, firmly establishing herself between India and Turkey. What England gets by the treaty is merely the temporary control of the trade of Central China, which she practically had before. It will be many years before Russia could reach the Yangtze in any case, and by that time she will regard the agreement as so much waste paper. The agreement, therefore, which is said to have been signed at St. Petersburg on April 29, means practically the withdrawal of British possession in Russia and the East, and the probability of increased trouble in Persia and the borders of India."

Church Roll and Record

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How much more good would be done if everybody would do his part. In most of our churches all the work is done and all the burdens borne by a very small minority of the members. The majority look on and wonder why it was done some other way.—Baptist Standard.

We will pay a salary of \$15 per week and expenses for a man with rig to introduce our Poultry Mixture in the country. Only good hustlers wanted. Reference. Address, with stamp, Eureka Mfg. Co., 502 Mo. Ave., East St. Louis, Ill.

We cannot afford to have saloons

(Continued from page 13)

<p>Provident 1.90, Friendship 6.70, Greenwood 82.50, Providence P. L. A. \$1, Salem P. L. A. \$10, Pleasant Ridge K. A. 6.15, Tillatoba \$1, Bethel 3.35, Concord 7.35, Porterville \$50, Bethel P. R. A. 1.45, Rehoboth S. K. A. \$1, New Albany \$1, Miss Mittie Stiles \$1, Mrs. A. Perkins \$2, Braxton \$10, Good Hope \$20, Cleveland 68.73, Ellisville 11.15, Laurin 4.30, Sandersville 11.15, Gulfport 2.20, Handsboro 1.85, Handsboro W. M. S. 80c, Martin 8.05, Brooksville \$15, Pilgrim's Rest L. R. A. \$3, Shiloh 2.75, New Prospect 4.10, Thomastown 15, Union \$1, Batesville 32.35, Mt. Pisgah C. W. A. 50c, Mt. Manna C. W. A. \$2, Hebron C. W. A. \$35, Pleasant Hill \$3, West 6.25, Mountain Creek L. R. A. \$9, Shady Grove \$2, Dry Creek 2.05, Endora \$5, Mt. Olive 15.09, Iuka \$4, Caney Creek 6.08, Central Cold Water \$20, Central Cold Water W. M. S. \$3, New Salem 3.50, Central Grove 5.25, Pleasant Hill \$2, Bethany P. L. A. \$5, Sylvarina 2.25, Antioch W. M. S. \$2, Mt. Zion S. S. \$1, Meridian 1st Ch. J. W. B. S. \$16, Ripley 23.45, Fellowship 3.05, Hickory Flat 3.80, Learned 30.75, Learned W. M. S. 1.95, Ackerman 5.55, Good Hope, Leake Co., 13.15, A Friend 3.30, Macon \$33, Harmony C. A. 5.50, Courtland \$15, Oak Grove \$10, H. J. Vanlandingham \$10, New Providence 1.36, Napoleon \$2, Pine Grove \$2, Tangipahoa 2.85, H. H. Parnell \$5, Double Springs \$2, Carrollton \$25, Good Hope O. \$10, Blue Mountain 103.20, Hebron S. R. A. 32.50, Bethel H. 97c, String Hill H. A. 2.97, Sons Chapel H. A. 2.02, Orvisburg H. A. 1.77, Fair River 2.75, Hebron H. A. 1.55, Camden \$4, K. A. Edgefield \$1, A. 60c, Harmony K. A. 50c, Reba K. A. 2.60, Bethsaida K. A. 2.50, Vicksburg Calvary 29.70, Senobia \$3.46, Mrs. M. A. Jordan \$2, Brookhaven W. M. S. \$5, Rowley 7.05, Chickasaw Ass. 11.40, Oxford 16.17, Gallilee L. R. A. 2.10, Sardis C. A. 3.15, Hopewell C. A. \$3, Whitesands P. L. A. 3.75, Bunker Hill \$1, Cedar Grove 75, Society Hill 2.35, Lumberton \$5, Utica \$100, Summit \$45, Johnston 21.15, Bogue Chitto 10.85, Durant 25.50, Durant W. M. S. \$5, Ebenezer 4.50, Edwards 42.25, Pleasant Hill 7.60, Strong River \$4, Kossut \$10, Terry \$48, Union S. A. 70c, Shady Grove L. A. \$9, Vernon \$2, Pleasant Grove 9.05, Antioch 8.50, Holly Springs 10.35, Hollandale \$27, M. A. Sheppard 3.40, Samaria K. A. 6.75, Samaria W. M. S. 7, Winona 136.85, Mrs. M. L. Elkin and family \$2, Corinth \$25, Vaiden 5.25, Leland 15.70, Okolona 1.80, Hazlehurst 3.35, Smyrna 1.25, West Point \$50, Moss Pt. S. S. \$3, Clinton \$7, Meridian 15th Ave. \$40, Blythes Ck. 5.25, Mrs. J. W. Melton 2.50, Palestine \$3, Liberty 3.50, Jackson ch. \$113, Jackson S. S. 8.35, Jackson W. M. S. 2.20, Grenada \$40, Damascus 10.65, Mt. Pisgah 6.65, Spring Hill 4.33, Vicksburg \$70, Gillsberry 10.35, Gillsberry W. M. S. \$5, Bethlehem \$5.</p> <p>HOME MISSIONS—Liberty \$1, a sister 50c, Columbus \$38, Columbus A. M. S. \$16.35, Port Gibson \$6.50, Mt. Pleasant \$2.50, Miss Sallie Hunter \$1, Perkinson \$5, Concord \$2.50, Salem \$1.35, Pulaski \$1.35, Meridian \$15, W. M. S. \$5.85, Hattiesburg \$37.88, Monticello \$8, Pleasant Grove \$7, Pheba \$1.40, Double Springs \$1.20, College Hill \$1.75, Brookhaven W. M. S. \$7.20, Kosciusko W. M. S. \$5, Clinton \$10, Clinton W. M. S. \$6.15, Okolona E. W. \$5.70, Okolona \$18.20, Rolling Fork \$1, Oak Ridge \$3.55, Zion Hill \$3.20, Pleasant Hope S. S. \$2.60, Hollandale \$20, Sharron \$2.20, Sharron W. M. S. \$6.50, Bethesda W. M. S. \$5, Poplar Springs W. M. S. \$1.50, Ashland W. M. S. \$2, Duck Hill W. M. S. \$3.15, Carthage \$25, Poplarville \$10, Poplarville W. M. S. \$5.48, Crystal Springs \$80, Crystal Springs W. M. S. \$5, Starkville \$28.50, Starkville W. M. S. \$11, Ocean Springs \$2.75, Verona \$19, Crawford \$8, Leland \$16.05, Morton \$3, Mrs. Buckner's S. S. class \$1.20, Gloster Gallilee W. M. S. \$8.75, Canton \$35, Canton W. M. S. \$10, Mrs. Elkin's family \$2, Biloxi W. M. S. \$2, Jerusalem \$3.15, Pascagoula S. S. \$2.60, Fellowship W. M. S. \$1.35, Meridian 1st church \$17.75, Meridian J. W. R. S. \$16, Mrs. M. E. Borders \$5, Mrs. M. M. Sanders \$1, Tdsola \$3, Damascus W. M. S. \$2.75, New Providence \$1.90, Friendship \$7.50, Salem P. L. A. \$4.50, Bethel P. R. A. \$1.50, Rehoboth S. R. A. 85c, New Albany \$15, New Albany W. M. S. \$2, Mrs. A. E. Perkins \$1, Braxton \$8, Friendship \$5.33, Cleveland \$52, Cleveland W. M. S. \$10, Brooksville \$16.18, Shiloh \$3, Rock Bluff R. A. \$6.55, Union \$18, Mt. Pisgah C. W. A. \$1, Mt. Manna, C. W. A. \$2, Bethel \$2, West's \$6.25, Silver Springs \$6.50, Endora \$5, Camp Cr'k \$6.08, Raymond \$15, Central Grove \$5, Pleasant Hill \$1.50, Bethany P. L. A. \$5, Sylvarina \$1.50, Poplar Springs \$5, Vaiden \$5.50, Mt. Zion S. S. \$1, Fellowship \$3, Hickory Flat \$1, Good Hope, Leake county \$13, a friend \$3.40, Macon \$34, Harmony C. A. \$5, Union Hall \$3.05, Oak Grove \$10, H. J. Vanlandingham \$5, Tangipahoa \$1.05, Carrollton \$6, Blue Mountain \$15.10, Canaan \$5, Flat Rock \$5, Academy \$3, Hebron S. R. A. \$32.50, Mahan \$9.25, Oxford \$32.72, Gallilee S. R. A. \$2, Hopewell C. A. \$2.86, Sardis C. A. \$3, Whitesands P. L. A. \$4, Bunker Hill \$1, Cedar Grove 75c, Society Hill \$2.35, Pleasant Hill \$6.60, Strong River \$2.75, Walnut Grove \$15, Terry \$17, Union S. A. 60c, Shady Grove \$5, Holly Springs \$10, Chickasaw Association 50c, Midway \$1.25, Hazlehurst \$157.50, West Point \$50, Academy \$7.50, Guyton \$2.50, Shady Grove \$10, Mt. Pisgah \$2.85, Liberty \$3, Winona \$7.40, Zion Association \$6.50, Spring Hill \$1.63, Little Folks, per J. B. Searcy \$21.55.</p> <p>STATE MISSIONS—B'ks. \$97.55, Lula \$16.28, Liberty \$4, Briar Hill \$1, Clinton \$9.38, Clinton W. M. S. \$17.85, Jos. Foster \$1, A. & M. College \$5, Starkville \$11.50, Columbus \$17.50, Columbus A. M. S. \$6, Hepgibah 50c, Mt. Pleasant \$2.50, Miss Sallie Hester \$1, Forest \$5, Shubuta \$17.25, Terry \$7.30, Canton \$5, Air Mount \$30.25, Union \$6.90, Itta Bena \$21.45, J. F. Bynum \$2.50, Calhoun Association \$10, E. W. Barnett \$1, Antioch \$1.50, Mt. Moriah \$2.60, Waynesborough \$6, Emory \$7, Poplarville \$15, Miss Mattie Stiles \$1, Braxton \$10, Belin \$24, a friend \$1, Sunflower \$2.60, Mars Hill \$6.25, Olive Branch \$8.80, L. A. Onnean \$10, a friend \$3.30, Union Hall \$1.10, Tangipahoa \$1.50, Gallilee \$5, Fair River \$3.70, Grugs Creek \$1.25, Oxford \$8.66, Lexington \$16, Shuqualak \$17.40, Shuqualak S. S. \$4.82, Lumberton \$5, Mt. Olive \$2.80, Your Sister \$3, Okolona \$10.50, Liberty \$5.</p> <p>GENERAL MISSIONS—College Hill \$1.85, E. A. Stokes 20.00, Sardis C. W. A. 20.26, Meridian First church 84.55, New Providence \$6, Cato 26.50, J. G. Chastain \$40, Good Hope 2.80, New Zion \$8, Hebron 21.30, Marigold 7.45, Mt. Zion 7.60, Knoxville 3.25, Dry Creek 38.17, Steen's Creek \$2, Mountain Creek \$17, Gallman 21.30, Myrtle 15.60, Meadville 9.25, Houston 9.50, Pleasant Ridge 3.10, Chickasaw Ass'n 6.30, Palestine \$10, Morton \$7, Coffeeville 22.25, Walnut Grove 4.80, Zion Ass'n 105.51.</p> <p>SUSTENTATION—Liberty \$1, Brier Hill 50c, Summit 4.80, Johnston 4.40, Hepzibah 1.10, E. A. Stokes \$5, Rodney \$3, Yazoo City W. M. S. 2.50, J. E. Lowe 1.50, Mars Hill 2.75, Forest \$6, Miss Mittie Stiles \$1, Broxton 4.20.</p> <p>JACKSON CHURCH—Baptist Record \$1.10, T. C. Lowrey and wife \$10, Greenville \$25, S. G. Cooper \$10, Dr. J. C. Robert \$5, a friend \$10, J. B. Gambrell \$20, Mrs. A. E. Perkins \$1, P. H. Lowrey \$54, Wm. Bell \$20.</p>	<p>MINISTERIAL EDUCATION—Winona \$5, Mulberry 2.75, Good Hope 2.89, Central 2.70, J. G. Chastain \$5, Fairfield 2.55, Mrs. Terrell \$1, Sharon \$5, Zion Ass'n \$2.</p> <p>MISSISSIPPI COLLEGE—Hebron \$20, Centreville 1.85, Scobey 2.50, Spring Hill 2.25, Good Hope 2.89, Mount Paran 3.10, Ocean Springs W. M. S. 40c, Miss Mittie Stiles \$1, Gulf Port \$1, Handsboro 1.50, Handsboro W. M. S. 80c.</p> <p>The best o' working is, it gives you a grip-hold o' things outside your own lot.—George Elliot.</p> <p>Why should the Christian allow himself to be anxious and worried with regard to the affairs of this life? All foreboding of evil is an impeachment of the veracity of God. If we be true disciples we are abiding in Christ, and he in us, and our lives are hid with him in God. It is our privilege, granted by the Lord himself, to be at peace; and if our privilege, then our duty, though our earthly affairs go all awry. The word of Jesus, "Let not your heart be troubled, neither let it be afraid," was not for the little company in the upper room alone, but for every believer to the world's end, and it was meant for every day use. It ought to produce in us a serenity of soul akin to the blessed tranquillity of heaven.—The Examiner.</p> <p>The trivial round, the common task, Will furnish all we ought to ask, Room to deny ourselves; a road To bring us daily nearer God.—Keble</p> <p>The Genesis Of Sin.</p> <p>Do you suffer your thoughts to tamper with evil, and to dally with wrong doing? If so, you are not sincere. God will regard your thoughts, for thoughts are heard in heaven. If you willingly sin in thought, if you are base and guilty there, because you think no eye will see your thought, the guilt and the baseness will sooner or later break in the outlets of word and deed—from thought to wish—from wish to purpose—from purpose to word—from word to act—from act to habit—from delight in the imagination to consent in the will—from consent in the will to guilt in the deed—from guilty deed to repeated transgression, such is the genesis of sin.—Dean Farrar.</p> <p>There are three things in this world which deserve no quarter—Hypocrisy, Pharisaism, and Tyranny.—Robertson.</p> <p>The navies of Europe are likely to show distinguished honors to Dewey on his way home.</p>
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